

Ahadith of Infallibles on Taqlaad and Ijtihad

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Abu Ja'far^{asws} said (in a reply to arriving at a best judgement-fatwa):

If you get it right you will get no reward for it, but if you get it wrong you will have ascribed a lie to Allah^{azwj} ¹.

Also

Amir-ul-Momineen Ali^{asws} Ibn Abi Talib^{asws} says in the Hadith-e-Tariq²:
How could Allah^{azwj} Make obligatory upon His servants the obedience of the one who is veiled from the mysteries of the Heavens and the Earth.

Ahadith of Infallibles on 'Taqleed and Ijtihad'

¹ Al-Kafi, Vol. 1, Wasail ul Shia H. 33185

وعن ابن محبوب أو غيره، عن مثنى الحنائط، عن أبي بصير قال: قلت لابي جعفر (عليه السلام): ترد علينا أشياء لا نجد لها في الكتاب والسنة فنقول فيها برأينا، فقال: أما أنك إن أصبت لم توجر، وإن أخطأت كذبت على الله

² Mashariq ul Anwar, pg. 138, Bahrul Muarif, pg. 360, Najul Israr, vol. 1, pg. 109

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Chapter One: Summary to the Concepts of Ijtihad and Taqlaad

Summary:

The term Ijtihad, according to the Arabic dictionary, is derived from 'juhd', which means employment of an effort or endeavour in performing a certain activity. The principles of ijtihad in accordance with Sunni as well as Shia school of thoughts, put together, are: the Book, the Sunnah, Ijma` (consensus), `Aql (reason), Qiyas (analogy), ...and so on.³

Ijtihad (to strive) in religion has been used by Sunni Muslims for a very long time, from the era of Holy Prophet Mohammed^{saww} until today. During this period, this technique⁴ which facilitates one to form an opinion and issue a decree (fatawa), was completely rejected and disliked by the twelve successors of the Holy Prophet^{saww}, specially, when it was practised, out of necessity, by the Sunni Muslims.

The companions of the Holy Prophet^{saww} started making use of it soon after taking into their hands the reign of Government in order to justify some of their unIslamic actions, but later on it was extensively used by the imams of Ahly e Sunnah (Sunni) not only to issue Fatwas to public but also to support and cover up the mistakes of the rulers who started distorting the true picture of Islam. At the same time, Ahl al-Bayt^{asws} (The Divine Imams^{asws}) declared Ijtihad, as an evil concept, which was used by evil spirits to gather support to refute Divine Commands, the first one who used Ijtihad was Iblis, (7:12)⁵ as per from the following Hadith:

The First Who Formed an Opinion (Ijtihad) was Iblis:

علي بن إبراهيم، عن أبيه، عن أحمد بن عبدالله العقيلي، عن عيسى بن عبدالله القرشي قال: دخل أبوحنيفة على أبي عبدالله عليه السلام فقال له: يا أبا حنيفة ! بلغني أنك تقيس؟ قال: نعم قال: لا تقس فإن أول من قاس إبليس حين قال: خلقتني من نار وخلقته من طين، فقام ما بين النار والطين، ولو قاس نورية آدم بنورية النار عرف فضل ما بين النورين، وصفاء أحدهما على الآخر

Ali ibn Ibrahim has narrated from his father from Ahmad ibn 'Abd Allah al-'Aqili from 'Isa ibn 'Abd Allah al-Qurashi who has said the following:

'Once, abu Hanifa came to see Imam Abu 'Abd Allah^{asws} who said to abu Hanifa, 'O abu Hanifa, do you practice analogy⁶ as I hear you do'? Abu Hanifa replied, 'Yes, I do practice analogy.' The Imam^{asws} then said to him, 'Do not practice it; **the first person who used analogy was Iblis** when he said, "Lord, you have created me from fire and created him from clay.' He analogised fire with clay. If he had compared 'نورية' the light in Adam^{as} and light of 'النار' the fire, he would have learned about the difference between the two lights and the excellence of one over the other.'⁷

³ <http://www.al-islam.org/al-tawhid/ijtihad/>

⁴ Derivation of religious command through man-vevised methods, i.e., Istimbat (reasoning), logic,

⁵ (7:12) He said: What hindered you so that you did not prostrate when I commanded you? He said: I am better than he: Thou hast created me of fire, while him Thou didst create of dust.

⁶ Comparative/similarity/likeness/resemblance

⁷ Al-Kafi, Vol. 1, - H 176, Ch. 19, h20

The first Ijtihad was based on analogy:

The first Ijtihad^{asws} was based on analogy and its foundation was laid down by the Iblis^{la}, since then it was used by the enemies of Allah^{azwj}. The Sunnis' version of Ijtihad is based on a fabricated Hadith of 'Amr ibn al-'As (a well known enemy of Ahl Al-Bayt^{asws}), He fabricated a hadith that Prophet^{saww} said: **'When a judge gives a decision by Ijtihad and gets it right, there are two rewards for him; and if he gave a Judgement by Ijtihad but erred, there is one reward for him'**.⁸ Basically, a wrong result of an Ijtihad (hardwork/effort) will earn one a single reward whereas a correct result will get him two rewards, See Appendix I for the Arabic text of the reference and another similar fabricated hadith in the favour of Ijtihad.

The above fabricated hadith has been criticised by the Ahl al-Bayt^{asws}, as shown clearly by, Amir-ul-Momineen^{asws}'s comments:

ما لقيت من هذه الامة من كذابين ومنافقيها. لكأني بالقراء الضعفة **المجتهدين** قدروا حديثه وصدقوه فيه واحتجوا علينا أهل البيت بكذبه.

'From this Ummah, what I have seen from its liars and hypocrites – Of course I can see those reciters who are weak and are Mujtahids have narrated his (Amr Bin Al Aas's) Hadith and confirm him and present his lies as arguments in opposition to us - the Ahl Al-Bayt^{asws}'.⁹

Also Holy Imam Muhammad Al-Baqir^{asws} has said:

وعن ابن محبوب أو غيره ، عن مثنى الحنات ، عن أبي بصير ، قال : قلت لابي جعفر (عليه السلام) : ترد علينا أشياء لا نجدها في الكتاب والسنة ، فنقول فيها برأينا ، فقال : أما أنك إن أصبت لم توجر ، وإن أخطأت كذبت على الله .

And from Ibn Mahboub or another, from Mathni Al Hanaat, from Abu Baseer who said:

'I said to Abu Jafar^{asws}: 'Matters get referred to us whose existence we do not find in the Book and the Sunnah, we speak on them by opinion'. Imam^{asws} said: **'If you get it right you will get no reward for it, and if you make a mistake you will have forged a lie against Allah^{azwj}'**.¹⁰

Verse Quoted by Sunnis and Some Shias in Favour of 'Ijtihad'

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنفِرُوا كَافَّةً ۚ فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ {122}

And the believers should not all go out to fight. Of every troop of them, a party only should go forth, that they (who are left behind) may gain sound knowledge in

⁸ Sahih Muslim – B18 – H 4261

⁹ Kitab Sulaym Bin Qays Al Hilali – H 22

¹⁰ Wasail ul Shia, H. 33185

religion, and that they may warn their folk when they return to them, so that they may beware.

From the above Verse the words 'Nafr min kulla Firqatin' (a party only should go forth) and 'Layatafaqqahu' (understanding of the religion) are taken in order to justify the role of the 'Faqih' 'to become a specialist'. Three Ahadith in the 'tafseer' (interpretation) of the Verse 9:122 are included in the Appendix II, from those Ahadith there is no way one could imply the Verse 9:122 would support the use of Ijtihad and taqleed. We will look at the meanings of the word 'Faqih' from Ahadith in the following paragraphs.

How Ijtihad was Embraced by the Shias?

Sunni Muslims continued to practice Ijtihad after the Holy Prophet^{saww} but Ahl Al-Bayt^{asws} persistently rejected it as can be found in several of their^{asws} traditions, however, after the Grand Occultation of Imam-e-Zaman^{ajfi}, power greedy and fame hungry Shias scholars tried to 'reinvent' what the Sunnis had done before, by replicating and redefining the same term 'Ijtihad' but slightly modifying its scope and definition and declaring it as 'permissible' if 'Ijtihad' is based on 'Aql' unlike that of Sunnis which, they blamed, was based on 'Zan' (guess)¹¹. However, still justifying it with the same Hadith of 'Amr ibn al-'As, see for example, M Muhammadi Rayshahri' book, who has compiled over 8,000 Ahadith in 2009 has quoted Amr ibn al-'As's Hadith in favour of Ijtihad¹².

Who is a Mujtahid?

The person who practices 'Ijtihad' in the derivation of a decree (Fatwa) is called the 'Mujtahid', the first one, as per the Hadith presented earlier, was the Iblis, who thought his speciation, which was made out of fire, was superior than that of Prophet Adam^{as}. Those who follow a Mujtahid are called the 'Muqallideen' or in the Taqleed of a Mujtahid. Now we move to our main topic 'Taqleed' which is observed by most of the Twelve Imami Shites, living today, all around the Globe.

The Twelve Imami Shias of Today:

There are two major sects of 12 Imami Shites, (1) Those who are in taqleed of a Mujtahid (follow Fatwa of Mujtahid); (2) Those who follow the Ahadith of Masomeen^{asws}. Both 12 Imami sects are recognised with many names, i.e., (1) Unorthodox, rationalist, Usooli, (2) Orthodox, traditionalist, Akhbari. Before the emergence of the (1), all Shias used to belong to Orthodox (2) group from the time of the Prophet^{asws} of Islam until the time of the minor Occultation of Imam-e-Zaman^{ajfi} but after the Grand Occultation, based on the new Shia definition of 'Ijtihad' a Shia version of Ijtihad was devised by some Shia scholars which gradually grew and developed to the Unorthodox sect (1) of

¹¹ How Shias embraced Ijtihad, see for example: <http://www.al-islam.org/al-tawhid/ijtihad/> also see <http://www.al-islam.org/al-serat/ijtihad.htm>

¹² The Scale of Wisdom, ISBN 978-1-904063-34-6 (hbk), Published by ICAS Press, 133 High Road, Willesden, London NW10 2SW.

present time. An additional Hadith, which was used at that time or is still used to justify the 'taqleed' besides the one from *Amr Bin Al Aas's*, is the 'Khabar-e-Wahid' (single source) as given below:

قال الإمام ع فأما من كان من الفقهاء صائناً لنفسه، حافظاً لدينه، مخالفاً لهواه، مطيعاً لأمر مولاه فللعوام أن يقلدوه. و ذلك لا يكون إلا [في] بعض فقهاء الشيعة لا جميعه

Imam Hassan al-Askari^{asws} said: Whoever from among the 'al-Fuqaha' safeguards himself, is protective of his religion, opposes his temptations, is obedient to his Master's commands, then the common people must do his 'taqleed' (emulate), and this is only applicable to some of the Shia 'Fuqaha'.¹³

What Famous Mujtahids Say about this Hadith of taqleed?

Strangely enough, the above Hadith is not considered to be a proof of taqleed by most of the Mujtahids, including the two of the most famous Shia 'Mujtahids' of recent time, Agha Khui and Agha Khumanie, see Appendix III.

What Traditionalists Say about the Above Hadith?

The Traditionalists who adhere to the Taqleed of Masomeen^{asws}, do not dare to reject any 'Hadith' without proving it to be against the Book and Sunnah, instead they, as per instructions of Masomeen^{asws} either return it back to the Masomeen^{asws} or, if possible, try to understand it from the Ahadith of Masomeen^{asws}. In the above Hadith, the most important word is 'Fuqaha', let us see who is meant by 'Fuqaha' according to the Masomeen^{asws}:

Who are the Fuqaha?

وعن علي بن إبراهيم ، عن أبيه ، عن محمد بن فلان الرافيقي ، قال : كان لي ابن عم ، وكان زاهدا ، فقال له أبو الحسن (عليه السلام) : اذهب فتفقه واطلب الحديث ، قال : عمن ؟ قال : عن فقهاء أهل المدينة ، ثم عرض عليّ الحديث .

And from Ali Bin Ibrahim, from his father, from Muhammad Bin Falan Al Rafiqi, who narrates:

'My cousin brother who was a pious man (reports), Abu Al-Hassan^{asws} said to him: 'Go ponder and seek the Ahadith'. I said, 'From whom?' He^{asws} said: 'From the Fuqaha (Ahadith narrators) of Medina, then present to me the Ahadith'.¹⁴

Who is a Faqih?

محمد بن محمد بن النعمان المفيد في (الاختصاص) عن جعفر بن محمد بن قولويه ، عن الحسين بن محمد بن عامر ، عن معلى ابن محمد ، عن محمد بن جمهور ، عن عبد الرحمن بن أبي نجران ، عن بعض أصحابه ، رفعه إلى أبي عبد الله (عليه السلام) ، قال : من حفظ من أحاديثنا أربعين حديثاً ، بعثه الله يوم القيامة فقيها عالماً .

¹³ 299 بحار الأنوار 2 88 باب 14 - 13
pg. 931

¹⁴ Wasail ul Shia, H. 33278

Muhammad Bin Muhammad Al Numan Al Mufeed in 'Al Ikhtisaas' from Jafar Bin Muhammad Bin Qulawayh, from Al Husain Bin Muhammad Bin Aamir, from Ma'aly Ibn Muhammad, from Muhammad Bin Jamhour, from Abdul Rahmaan Bin Abu Najraan, from a companions of his, with a chain up to Abu Abd Allah^{asws}.

Abu Abd Allah^{asws} said: 'One who memorises from our^{asws} Ahadith, forty Ahadith, Allah^{azwj} will Send him on the Day of Judgement as 'فقيه عالما' a Faqih, a knowledgeable one'.¹⁵

وبهذا الاسناد قال : قال رسول الله (صلى الله عليه وآله) : من حفظ من امتي أربعين حديثا ، ينتفعون بها ، بعثه الله يوم القيامة فقيها عالما .

And by the above chain: 'The Rasool Allah^{sawww} said: 'One who from my^{sawww} community memorises forty Ahadith, benefits the people by them, Allah^{azwj} will Send him on the Day of Judgement as a Faqih, a knowledgeable one'.¹⁶

وعن محمد بن سعيد الكشي ، عن محمد بن أحمد بن حماد المروزي المحمودي ، يرفعه ، قال : قال الصادق (عليه السلام): اعرفوا منازل شيعتنا بقدر ما يحسنون من رواياتهم عنا ، فانا لا نعد الفقيه منهم فقيها حتى يكون محدثا ، فقل له : أو يكون المؤمن محدثا ؟ قال : يكون مفهما ، والمفهم : المحدث .

And from Muhammad Bin Saeed Al Kashy, from Muhammad Bin Ahmad Bin Hamaad Al Maruzy Al Mahmoudy, with a chain going up to Al Sadiq^{asws}, said:

'Recognise the status of our^{asws} Shiites in accordance with how many good narrations they relate from us^{asws}, for we do not consider the 'الفقيه' 'Faqih' from them to be a Faqih unless they are narrators of Ahadith'. It was said to him^{asws}, 'Is a believer a narrator of Ahadith?'

He^{asws} said: 'He is an understanding one; and the understanding one is a narrator of Ahadith'.¹⁷

Hence from above Ahadith, it is clear that a 'Faqih' will be that who narrates the Ahadith of Masomeen^{asws} and not the one who practices 'Ijtihad'. The one who issues fatwa based on Ijtihad is called a 'Mujtahid'.

Who is a Mujtahid?

Can we call a 'Mujtahid' a 'Faqih', of course not? From the Ahadith of Masomeen^{asws} we would like to see the word 'Mujtahid' where and in which meanings it has been used:

و قال ع عالم أفضل من ألف عابد و ألف زاهد و ألف مجتهد

Amir-ul-Momineen^{asws} says: A scholar is better than 1,000 'Abid' (worshipers), who is better than 1,000 'Zahid',¹⁸ and a Zahid is better than 1,000 Mujtahid.¹⁹

¹⁵ Wasail ul Shia, H. 33293

¹⁶ Wasail ul Shia, H. 33299

¹⁷ Wasail ul Shia, H. 33453

¹⁸ Who abstain from committing sins

¹⁹ 364 بحار الأنوار 75 247 باب 23 ; تحف العقول

In addition, Amir-ul-Momineen^{asws}, Ali ibn Abi Talib^{asws} has used it in the meanings of 'the striving and hardworking'²⁰. But in another Hadith, while explaining the meanings of the Verses: **Hostile working, feels the heat of the hot fire** (88:3-4)

Imam Abu Abd Allah^{asws} says:

فَكُلُّ نَاصِبٍ مُّجْتَهِدٍ فَعَمَلُهُ هَبَاءٌ شَبَعْتَنَا يَنْطَفُونَ بِنُورِ اللَّهِ عَزَّ وَ جَلَّ وَ مَنْ يُخَالِفُهُمْ

Everyone who is hostile to 'Aimma^{asws} and yet is a Mujtahid (works hard) his deeds scatter like dust.²¹

So anyone working hard on a mission has been clasified as a 'Mujtahid' in the Ahadith of Ahl Al-Bayt^{asws} regardless of the purpose of his struggle that could be for a noble or an evil cause.

The Ones Who Issue Fatwa cannot be a 'Faqih'

Briefly, from the principles of Ijtihad, a fatwa is issued in the absence of a Hadith related to an Islamic issue, so all those who issue a fatwa cannot be classified as a true 'Faqih', since they attempt to extract the meanings of Islamic rulings while employing the 'man-made' system of Ijtihad, which consist of, as stated before, the 'Book', the 'Sunnah', 'Ijma' (consensus), 'Aql' (reason), 'Qiyas' (analogy), whereas a Faqih will never use such tools other than what the Holy Prophet^{saww} had left behind, the 'Book and the Sunnah'.

What Masomeen^{asws} Say about the taqleed (of a non-masoom)?

و قال ع إياكم و التقليد فإنه من قلد في دينه هلك إن الله تعالى يقول اتَّخَذُوا أَحْبَارَهُمْ وَ رُهْبَانَهُمْ أَرْبَاباً مِنْ دُونِ اللَّهِ فلا و الله ما صلوا لهم و لا صاموا و لكنهم أحلوا لهم حراما و حرموا عليهم حلالا فقلدوهم في ذلك فعبدوهم و هم لا يشعرون

The Holy Imam Jafar Al-Sadiq^{asws} said: **'You and taqleed? Whosoever adorns this in religion is destroyed.** Surely, Allah^{azwj} has Said: **'They took their Rabbis and Monks as their Lords besides Allah (9:31)**, No, by Allah^{azwj}! They did no pray nor fast but they made permissible which was forbidden to them and made the forbidden permissible. They emulated (did taqleed) of them in this and obeyed them and they did not recognise (that they have worshiped them).²²

Who Should Shias Consult in Regard to Newly Emerging Issues?

Imam-e-Zaman^{ajf} has told to his representative in a letter, as quoted by al-Tabarsi, in his book Al-Ihtijaj al-Tabarsi:

²⁰ الكافي 8 67 خطبة لأمير المؤمنين ع ص : 67

²¹ الكافي 8 212 حديث الصيحة ص : 209

²² Tas'heeh Ul Itiqaad – Sheykh Al-Mufeed, pg. 72.

مُحَمَّدُ بْنُ مُحَمَّدٍ بْنِ عَصَامٍ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ إِسْحَاقَ بْنِ يَعْقُوبَ قَالَ سَأَلْتُ مُحَمَّدَ بْنَ عُثْمَانَ الْعُمَرِيَّ أَنْ يُوصِلَ لِي كِتَابًا قَدْ سَأَلْتُ فِيهِ عَنْ مَسَائِلَ أَشْكَلْتُ عَلَى قَوْلِ التَّوْقِيعِ بِحُطِّ مَوْلَانَا صَاحِبِ الزَّمَانِ عَ أَمَّا مَا سَأَلْتُ عَنْهُ أَرَشَدَكَ اللَّهُ وَتَبَّتْكَ إِلَى أَنْ قَالَ وَ أَمَّا الْحَوَادِثُ الْوَاقِعَةُ فَارْجِعُوا فِيهَا إِلَى رِوَاةِ حَدِيثِنَا فَإِنَّهُمْ جُتِيَ عَلَيْكُمْ وَأَنَا حُجَّةُ اللَّهِ

Mohammed ibn Mohammed ibn Asim, from Mohammed ibn Yaqoob, who from Ishaq ibn Yaqoob who said the following:

Tradition from Imam Al-Mahdi^{asws} in a reply to Ishaq ibn Ya'qub: 'As far as newly occurring circumstances are concerned, you should refer to the **narrators of our Ahadith**, for they are my proof over you and I^{asws} am Allah^{azwj}'s Proof.'²³

How Important it is to Learn about the Sunnah (The Ahadith)?

عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن أبيه، عن أبي إسماعيل إبراهيم بن إسحاق الأزدي، عن أبي عثمان العبدى، عن جعفر، عن آبائه، عن أمير المؤمنين عليه السلام قال: قال رسول الله صلى الله عليه وآله لا قول إلا بعمل، ولا قول ولا عمل إلا بنية، ولا قول ولا عمل ولا نية إلا بإصابة السنة.

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from his father from abu 'Isma'il Ibrahim ibn Ishaq al-Azdi from abu 'Uthman al-'Abdi from Ja'far from his ancestors from Amir al-Mu'minin Ali, recipient of divine supreme covenant, who has said the following:

'The Rasool Allah^{saww} has said: 'There are no words without action, there are no words or actions without intention and **there are no words, actions and intentions without learning the Sunnah**.'²⁴

When did Mujtahids Constructed their Own Principles of Islam:

It was embraced after the 'Ghaibat-e-Qubra' (Grand Occultation) of Imam-e-Zaman^{ajfi}, when it was not possible to have a direct contact with the Imam (physical or via correspondance)²⁵. It was not only necessary to redefine the meanings of Ijtihad but also to redig and reconstruct the foundation of Islam for the justification of Shia Ijtihad in order to institutionalise the system of taqleed of a non-masoom person.

In the following Hadith, the Holy Imam^{asws} has, in fact, given out **a different set of Principles, which are closer to the Ahly e Sunnah but are considered as Farroo-e-Deen (peripheral issues) by the Shia Mujtahids:**

أبو علي الأشعري، عن الحسن بن علي الكوفي، عن عباس بن عامر، عن أبان بن عثمان، عن فضيل بن يسار، عن أبي جعفر عليه السلام قال: بني الاسلام على خمس: على الصلاة والزكاة والصوم والحج والولاية ولم يناد بشئ كما نودي بالولاية، فأخذ الناس بأربع وتركوا هذه يعني الولاية

Abu Ali al-Ash'ari has narrated from al-Hassan ibn Ali al-Kufi from 'Abbas ibn 'Amir from Aban ibn 'Uthman from Fudayl ibn Yasar from Abu Ja'far, recipient of divine supreme covenant, who has said the following: 'Abu Ja'far^{asws}, recipient of divine supreme covenant, has said: '**Islam is based on five principles. They are: Prayer, al-Zakat (charity), Fasting, Hajj and al-Wilayah. The**

²³ Ahtijaj al-Tabrisi, Vol. 2, pg. 469.

²⁴ Al-Kafi, Vol. 1, H 207, Ch. 22, h9

²⁵ As was possible during the 'Ghaibat-e-Sughara' (Minor Occultation).

call to none of the other principles has been as emphatic as it has been to al-Wilayah. People accepted the other four but they left aside this i.e. al-Wilayah.²⁶

By redefining and reshaping the Divine Commands (carving Usools and Farooos), a new 'Shia-Ijtihad' system was constructed by some Shia mullahs soon after the 'Grand Occulation' of the 12th Imam^{ajfj}, which met with severe resistance from all Shias among the public as well as learned. Those days the word 'Ijtihad' was only used by Sunnis and was considered to be a forbidden 'concept'²⁷ among the followers of Ahl Al-Bayt^{asws} and Shia used to narrate Ahadith and act upon religion by taking Ahadith of the Infallible Imams^{asws}.

The first 'Shia-Mujtahid' who came forward, by amending the 'Sunni-Ijtihad' (first formulated by Shafai'i), was Ibn-e-Junaid.²⁸ Subsequent to receiving stern resistance but 'Shia-Ijtihad' was gradually accepted and its adoption served the purpose of bringing Shias closer to Sunnis system. That is how Sunni-Ijtihad became Shia! It then became the norm to criticise Sunnis' beliefs but to emulate them in Ijtihad and get a firm grip on the possibility of introducing one's own judgement on those aspects of religion which were fully covered and extensively discussed in both the Book and the Ahadith of Ahl al-Bayt^{asws}. Hence, Shia Ijtihad was incepted, which after strong opposition found its way into the main stream twelve-Imami Shia community, as it is found in its present form. In the 'taqlaad' books of Mujtahids, taqlaad is offered on the Usool-e-Deen (Principles of religion: Salat, Zikaat....) but by declaring those as Faroo-e-Deen (branches of religion) while eliminating the most important and the soul of the principles: al-Wilayah!

A purely man-made system replacing a Divine system, where a Muqallid (follower of a Mujtahid) does not know the source of a fatwa and the Mujtahid is never ever sure of his judgement (as he writes 'Wallallah ho Alim bil sawab'²⁹, hence, the consequences of 'a blind following a blind'!

The Islam and the Eman:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحَكَمِ بْنِ أَيْمَنَ عَنِ الْقَاسِمِ الصَّيْرِفِيِّ شَرِيكَ الْمُفَضَّلِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ الْإِسْلَامُ يُحَقَّقُ بِهِ الدَّمُ وَتُؤَدَّى بِهِ الْأَمَانَةُ وَتُسْتَحَلُّ بِهِ الْفُرُوجُ وَالتَّوَابُ عَلَى الْإِيمَانِ

Ali ibn Ibrahim has narrated from his father from ibn abu Umayr from al-Hakam ibn Ayman, from al-Qasim al-Sayrafi associate of al-Mufaddal who has said the following:

²⁶ Al-Kafi Vol. 1, H 1480, CH 10, h 3

²⁷ As per many Ahadith of Masomeen^{asws}, see for example chapter 18-20 Al-Kafi, Vol. 1 (Arabic, Urdu Usool al-Kafi, Vol. 1)

²⁸ See for example the book of Syed Mohammed Baqir Musawi Khawansari 'Rozat-ul-Jannat fee Ahwal al-Ulema wa Sadaat' where all details of the evolution of Shia Ijtihad are given.

²⁹ That is my best guess but Allah^{azwj} Know the best.

'I heard Abu Abd Allah^{asws} saying, 'Islam is to spare lives, protect the trust and make the marriage lawful, but reward comes from the 'Eman'^{30, 31}.

The rewards Come from Eman:

In several Ahadith of Masomeen^{asws} ³², Eman is defined as an integral and total entity in order to receive 'Rewards' from Allah^{azwj} after recognising principles of Islam by the heart, expressing by the tongue and enacting by the body parts. So there are neither branches nor main body (Froo and Usool, as defined in the man-made system of Ijtihad) but rewards are for someone's total commitment involving soul, tongue and the body limbs. We present, among other many Ahadith³³, the following Hadith:

حدثنا حمزة بن محمد بن أحمد بن جعفر بن محمد بن زيد بن علي بن الحسين بن علي بن أبي طالب ع بقم في رجب سنة تسع و ثلاثين و ثلاثمائة قال حدثني أبو الحسن علي بن محمد البزاز قال حدثنا أبو أحمد داود بن سليمان الغازي قال حدثنا علي بن موسى الرضا ع قال حدثنا أبي موسى بن جعفر قال حدثني أبي جعفر بن محمد قال حدثني أبي محمد بن علي الباقر قال حدثني أبي علي بن الحسين قال حدثني أبي الحسين بن علي قال حدثني أبي أمير المؤمنين علي بن أبي طالب ع قال قال رسول الله ص الإيمان إقرار باللسان و معرفة بالقلب و عمل

Hamza ibn Mohammed ibn Ahmad ibn Jafar ibn Mohammed ibn Zayd ibn Ali ibn Al-Hussain ibn Ali ibn Abi Talib in Qum narrated that Abul Hassan Ali ibn Mohammed al-Bazzar quoted on the authority of Abu Ahmad Dawood ibn Soleiman al-Qadhi, on the authority of Ali^{asws} ibn Musa Al-Reza^{asws}, on the authority of his^{asws} father Musa^{asws} ibn Jafar^{asws}, on the authority of his^{asws} father Jafar^{asws} ibn Mohammed^{asws}, on the authority of his^{asws} father Mohammed^{asws} ibn Ali^{asws}, on the authority of Ali^{asws} ibn Al-Hussain^{asws}, on the authority of his^{asws} father Al-Hussain^{asws} ibn Ali^{asws}, on the authority of his father Ali^{asws} ibn Abi Talib^{asws}, that Prophet of Allah^{saww} said: 'Eman is recognition by the heart, expression by the tongue and enacting by the body parts.'³⁴

The Appreciable Level of Eman:

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنِ الْخَشَّابِ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنْ رَبِيعِ الْمُسْلِيِّ عَنْ يَحْيَى بْنِ زَكَرِيَّا الْأَنْصَارِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ مَنْ سَرَّهُ أَنْ يَسْتَكْمِلَ الْإِيمَانَ كُلَّهُ فَلْيَقُلْ الْقَوْلَ مَنِي فِي جَمِيعِ الْأَشْيَاءِ قَوْلُ آلِ مُحَمَّدٍ فِيمَا أَسْرُوا وَ مَا أَغْلَنُوا وَ فِيمَا بَلَّغَنِي عَنْهُمْ وَ فِيمَا لَمْ يَبْلُغَنِي

Ali ibn Mohammed has narrated from certain person of our people from al-Khashshab, who from al-Abbas ibn Amir from Rabi al-Musalli, who from Yahya ibn Zakariaya al-Ansari who has said the following:

³⁰ Al-Kafi, Vol. 2, باب أن الإسلام يحقن به الدم و تؤدي 24 2 الكافي

³¹ The faith/belief

³² تحف العقول 297 و روي عنه ع في قصار هذه المعاني .: تحف العقول 370 و روي عنه ع في قصار هذه المعاني .: ثواب الأعمال 221 عقاب المتكبر ص : 221; جامع الأخبار 36 الفصل الثامن عشر في الإيمان ...: خصائص الأئمة(ع) 100 و من كلامه ع القصير في فنون البلاغة; الخصال 179 الإيمان ثلاثة أشياء ص : 178; صحيفة الرضا(ع) 40 متن الصحيفة ص : 39; عيون أخبار الرضا(ع) 1 227 22- باب ما جاء عن الرضا ع في الإيما; عيون أخبار الرضا(ع) 2 28 31- باب فيما جاء عن الرضا ع من الأخ

³³ See more Ahadith in Al-Kafi, Vol. 1, Ch. Islam and Eman.

³⁴ عيون أخبار الرضا(ع) ج : 1 ص : 228

I heard Abu Abd Allah^{asws} say: Whoever loves to have a complete Eman³⁵ must say: **'Everything that I say is from the family of Mohammed^{asws}, whether they^{asws} kept it secret or made it public, whether it has reached me from them^{asws} or it has not reached me.'**³⁶

The Consequences of Following Man-Made Principles:

الحسين بن محمد الاشعري، عن معلى بن محمد، عن الحسن بن علي الوشاء، و عدة من أصحابنا، عن أحمد بن محمد، عن ابن فضال جميعا، عن عاصم بن حميد، عن محمد ابن مسلم، عن أبي جعفر عليه السلام قال: خطب أمير المؤمنين عليه السلام الناس فقال: أيها الناس إنما بدء وقوع الفتن أهواء تتبع، وأحكام تبتدع، يخالف فيها كتاب الله، يتولى فيها رجال رجالا، فلو أن الباطل خالص لم يخف على ذي حجي، ولو أن الحق خالص لم يكن اختلاف ولكن يؤخذ من هذا ضغث ومن هذا ضغث فيمزان معا فهناك استحوذ الشيطان على أوليائه ونجا الذين سبقت لهم من الله الحسنى

Al-Husayn ibn Muhammad al-Ash'ari has narrated from Mu'alla ibn Muhammad from al-Hassan ibn Ali al-Washsha' and a number of our people from Ahmad ibn Muhammad from ibn Faddal all from 'Asim ibn Humayd from Muhammad ibn Muslim from Abu Ja'far , recipient of divine supreme covenant, who has said the following:

'Imam Ali^{asws}, recipient of divine supreme covenant, in one of his sermons has said, **'O people, mischief begins with following certain desires and obeying certain man-made rules that are different from the rules and laws of the book of Allah. In such a case, people yield to other people as a higher authority.** If falsehood had been clear it remained so to the people of Intelligence. If truth had been clearly distinct differences would not emerge. But (in practical life) people mix certain parts of truth with a few things from falsehood and present them together. In such case Satan overwhelms his friends and only those who have previously received protection from Allah^{azwj} remain safe.'³⁷

Will we Find all the Answers in Ahadith (if we try)?

علي، عن محمد بن عيسى، عن يونس، عن حماد، عن أبي عبدالله عليه السلام قال: سمعته يقول: ما من شئ إلا وفيه كتاب أو سنة

Ali has narrated from Muhammad ibn "Isa from Yunus from Hammad from Abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

'I heard the Imam^{asws} saying, **'There is nothing but it is in the Book and the Sunnah.'**³⁸

³⁵ Faith, belief

³⁶ Al-Kafi, Vol. 1, H. 1013, Ch. 95, h, 6

³⁷ Al Kafi, Vol. 1, H 157, Ch. 19, h1

³⁸ Al Kafi, Vol. 1, H 182, Ch. 20, h4

Where is the Scope of Ijtihad?

علي بن إبراهيم، عن محمد بن عيسى بن عبيد، عن يونس، عن حريز عن زرارة قال: سألت أبا عبد الله عليه السلام عن الحلال والحرام فقال: حلال محمد حلال أبداً إلى يوم القيامة، وحرامه حرام أبداً إلى يوم القيامة، لا يكون غيره ولا يجيء غيره، وقال: قال علي عليه السلام: ما أحد ابتدع بدعة إلا ترك بها سنة

Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa ibn 'Ubayd from Yunus from Hariz from Zurara who has said the following:

'Once I asked Imam Abu 'Abd Allah^{asws}, recipient of divine supreme covenant, about lawful and unlawful matters and he said, **'Whatever the Holy Prophet^{saww}, recipient of divine supreme covenant, has made lawful will remain lawful forever until the Day of Judgement and whatever he has made unlawful will remain unlawful forever until the Day of Judgement.** There will be no one other than him and there will come no one other than him.' He said that Imam Ali^{asws} has said, 'No one has established any innovation (heresy) without abandoning an established noble tradition (of Rasool Allah^{saww}).'³⁹

Amir-ul-Momineen^{asws} 's Advice to Shiites:

وأما قول أمير المؤمنين (عليه السلام) فهو قوله: يا معشر شيعتنا والمنتحلين - مودتنا - إياكم وأصحاب الرأي، فانهم أعداء السنن، تفلتت منهم الأحاديث أن يحفظوها وأعييتهم السنة أن يعوها، فاتخذوا عباد الله خوفاً، وماله دولا، فذلت لهم الرقاب وأطاعهم الخلق أشباه الكلاب، ونازعوا الحق أهله، وتمثلوا بالائمة الصادقين وهم من الجهال والكفار والملاعين، فستلوا عما لا يعلمون، فأنفوا أن يعترفوا بأنهم لا يعلمون، فعارضوا الدين - بأرائهم فضلوا وأضلوا.

Message of Amir-ul-Momineen^{asws}:

'O group of our Shiites and the claimants to be those that love us^{asws}, **beware of the people of opinion** for they are the enemies of the Sunnah. Ahadith have run away from their memories and they have no intention of protecting the Sunnah. **They have taken the servants of Allah^{azwj} as their followers and their wealth to be their own riches.** After having witnessed this, **a lot of people have become obedient to them just like 'الكلاب' dogs.** They have snatched away the rights from the rightful people and **have become like the true Imams** and they are from the ignorant ones and the unbelievers and the accursed. When they are asked about something they don't know about, they do not admit their ignorance, but make use of opinion and go astray and lead others astray.'⁴⁰

Is Fatawa Based on a Hadith:

First of all a Fatwa is not a Hadith, it is rather someone's judgement/conclusion, if we assume it's origin is from Hadith then there is no room for the Ijtihad, as Ijtihad is carried out when there are no clear instructions found from the Book and the Sunnah⁴¹. Since, one can find a Fatwa on almost all aspects of the religious issues, and Mujtahids do not

³⁹ A-Kafi, Vol. 1, H 175, Ch. 19, h19

⁴⁰ Tafseer Imam Hassan Al Askari^{asws} - H 26

⁴¹ As per the principles of Ijtihad.

narrate Ahadith which would mean that there is not a single clear Divine Message and all of it is ambiguous (nouzobillah). One, however, may say that Fatwa is in fact a Hadith expressed in one's own words but from the Hadith below this is also forbidden as replacing a Masoom^{asws}'s name by one's own name is not only unethical but also forbidden, the following Hadith clearly negates this:

وعن أحمد بن محمد ، عن علي بن الحكم ، عن أبي بكر الحضرمي ، عن الحجاج بن الصباح ، قال : قلت لأبي جعفر (عليه السلام) : إنا نحدث عنك بالحديث ، فيقول بعضنا : قولنا قولهم ، قال : فما تريد ؟ أتريد أن تكون إماما يقتدى بك ؟ ! من رد القول إلينا فقد سلم .

And from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abu Bakr Al Hazramy, from Al Hajjaaj Bin Al Sabaah who said:

'I said to Abu Ja'far^{asws}, 'I narrate from you^{asws} a Hadith. Some of us say 'Our words are their^{asws} words'. He^{asws} said: 'What do you want?' Do you intend to be Imams to be followed? One who refers the words to us^{asws} is safe'.⁴²

و بهذا الإسناد عن محمد بن علي رفعه قال قال أبو عبد الله ع إياكم والكذب المفتزع قيل له و ما الكذب المفتزع قال أن يحدثك الرجل بالحديث فتتركه و ترويه عن الذي حدثك عنه

It is narrated through the same (previous) chain of narrators from Mohammed ibn Ali in a Marfu manner from Abu Abd Allah the following:

'Abu Abd Allah^{asws} said: 'Beware of the branched-out lies.' They asked the Imam^{asws}, 'What are the branched-out lies?' The Imam^{asws} replied: 'It is when you narrate a Hadith of an Imam^{asws} without mentioning the Imam^{asws}'s name'.⁴³

Background to the Following Chapters:

With this summary, we present a comprehensive collection of Ahadith of Masomeen^{asws}, on the topic of Ijtihad and taqlaad, as collected by Hurr al-Amli in Wasail-ul-Shia (Vol. 27) in the following chapters. Some other arguments in favour of taqlaad (where some Ahadith are cited), which basically either have no narrators or are taken from the sources of Ahly e Sunnah are also presented, by some of the desperate defendants of Ijtihad and taqlaad supporters, refutation to those along with replies to some logic based myths in the support of Ijtihad are given in Appendix IV.

⁴² Wasaail ul Shia – Vol 27, H 33400

⁴³ Usool-e-Kafi, Vol. 1, Chapter 17, Hadith 12

Chapter Two: Taqlaad of Masomeen^{asws}

Introduction

In this chapter we will start with some background information on 'Taqleed', in the light of Ahadith of Masomeen^{asws} and how it's another version 'taqleed'⁴⁴, which we hear, now a days, was propagated and is practised by a large number of twelve Imami Shias.

Taqleed and the Man-Made Faroo-e-Deen:

The word Taqleed has been derived from 'Qalaadah'. The linguistic meaning of Qalaadah is **the collar that an animal wears around its neck**. The meanings of Taqleed are to submit to someone without any choice of disagreement, like an animal would do to his master. The one who wears this collar around his neck is termed as the 'Muqallid' and the master is called the 'Mujtahid'.

The Muqallid, who chooses his/her Mujtahid,⁴⁵ places the leash around his own neck and goes in whichever direction his master takes him. Hence, it becomes compulsory for a person, who is under the taqleed of a Mujtahid, to lead his entire life as per instructions of his Mujtahid, usually available in Mujtahid's 'Rasala' (Touzi ul Masail). In Shiaism's science of Ijtihad, the whole of the religion has been divided into the Usool-e-Deen (Principles of Religion) and the Faroo-e-Deen (Branches of Religion).

The taqleed of a Mujtahid has been made compulsory on the later branch, the Faroo (i.e., Salat, Zakaat, Soam, Hajj,..), in order to legitimate the Shia version of Ijtihad (based on Aql and not Qias-the Sunni version). However, this man-made classification of religious acts directly conflicts with the Ahadith of Masomeen^{asws} where their Faroo (Salat, Zakaat, Soam, Hajj) are considered to be the Principles of the Religion (Usool-e-Deen):

أبو علي الأشعري، عن الحسن بن علي الكوفي، عن عباس بن عامر، عن أبان بن عثمان، عن فضيل بن يسار، عن أبي جعفر عليه السلام قال: بني الإسلام على خمس: على الصلاة والزكاة والصوم والحج والولاية ولم يناد بشئ كما نودي بالولاية، فأخذ الناس بأربع وتركوا هذه يعني الولاية

Abu Ali al-Ash'ari has narrated from al-Hassan ibn Ali al-Kufi from 'Abbas ibn 'Amir from Aban ibn 'Uthman from Fudayl ibn Yasar from abu Ja'far, recipient of divine supreme covenant, who has said the following: 'Abu Ja'far^{asws}, recipient of divine supreme covenant, has said: **Islam is based on five principles. They are: Salat, al-Zakaat, Fasting, Hajj and al-Wilayah. The call to none of the other principles has been as emphatic as it has been to al-Wilayah. People accepted the other four but they left aside this i.e. Al-Wilayah.**⁴⁶

⁴⁴ Following a non-masoom person, please note upper case Taqleed for a Masoom^{asws} and lower case taqleed for a non-masoom.

⁴⁵ Prophet Musa^{as}'s choice of 70 pious ones to talk to Allah on the Mountain of Sinai turned out to be hypocrites, see for example Uyun Akhbar al-Reza, Vol. 1, pg. 372 and (كمال الدين) vol. 2, pg. 461, Ch.

⁴³ . What chances a Mullid has to select someone who is quite remote as his religious guide?

⁴⁶ Al-Kafi Vol. 1, H 1480, CH 10, h 3

From both Ahadith and Shia Ijtihad point of view, the concept of 'Taqleed/taqleed' which covers all our deeds, from acts of worships to the 'Hallal' and the 'Haram'⁴⁷ we face in our lives, are to be undertaken and fulfilled under strict code of religious instructions and one has no option to modify or challenge those commands. This leads to the obligatory 'Submission', which in other words is the 'Bayt', where one submits himself/herself to a Divinely appointed Authority^{asws}. It is strange that a Muqallid has the option to dump his Mujtahid but cannot refute his fatwa, so the situation from Mujtahid point of view, becomes like, 'take it or leave it. However, from Ahadith, Taqleed of an Infallible Imam^{asws} is compulsory and one has no option but to submit to the Divine Commands, as issued by an Imam^{asws} unless one is determined to follow the footsteps of nonbelievers, i.e., Abu Jahal!

The Holy Prophet Makes Amir-ul-Momineen's Taqleed Obligatory:

وَهُوَ أَخِي عَلِيُّ بْنُ أَبِي طَالِبٍ ع وَهُوَ فِيكُمْ بِمَنْزِلَتِي فَقُلُّوهُ دِينَكُمْ وَاطِيعُوهُ فِي جَمِيعِ أُمُورِكُمْ

The Holy Prophet^{saww} said (in his^{saww} Sermon of Ghadir): 'And he is my brother Ali^{asws} Ibn Abi Talib^{asws} and he^{asws} is among you of the same status as I^{saww} am, so do his^{asws} Taqleed in your religion and obey him in all your affairs.'⁴⁸

The whole of religion is based on obligatory Taqleed:

All our religion is based on total submission as per Divine Commands, i.e.,

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

O you who believe! Obey Allah and obey the Messenger and those in authority from among you; then if you quarrel about anything, refer it to Allah and the Messenger, if you believe in Allah and the last day; this is better and very good in the end (4:59).

وبهذا الاسناد، عن معلى بن محمد، عن الحسن بن علي قال: حدثنا حماد ابن عثمان، عن بشير العطار قال: سمعت أبا عبدالله عليه السلام يقول: نحن قوم فرض الله طاعتنا وأنتم تأتمون بمن لا يعذر الناس بجهالته

It is narrated from Mu'alla ibn Muhammad from al-Hassan ibn Ali who has said that Hammad ibn 'Uthman narrated to us from Bashir al-'Attar who has said the following:

"I heard Imam Abu Abd Allah^{asws} saying, 'We are the people, obedience to whom is obligatory by the Command of Allah^{azwj}', and the obligation of following

⁴⁷ The allowed and the forbidden

⁴⁸ بحار الأنوار 31 413 [27] باب احتجاج أمير المؤمنين صلوات: بحار الأنوار 33 149 باب 16- باب كتبه ع إلى معاوية و احت: الاحتجاج 1 148 احتجاجه ع على جماعة كثيرة من المهاج ; التحصين لابن طاوس 634 25- الباب فيما ذكره من اجتماع قریش ; كتاب سليم بن قيس 646 الحديث الحادي عشر ص : 636 ; كتاب سليم بن قيس 760 ; الحديث الخامس والعشرون ص : 760: كمال الدين 1 277 24- باب ما روي عن النبي ص في النص ع

'A'imma^{asws} do not cease because of people's ignorance and not knowing them^{asws} ,⁴⁹

Mujtahids Make their taqleed⁵⁰ Obligatory:

Generally, the 'Mujtahids' say: Al-'amal bidoon taqleed batil, which translates to 'Acts without taqleed are void'. It is best to do 'taqleed' and follow a mujtahid, If one dies without taqleed, then it is doubtful if one's whole life's acts of worship will be accepted. Wallahu 'Alam - And Allah^{azwj} Knows best- There are several references, in most of the 'Rasala, Touzi al Masail'⁵¹.

There are, however, no proofs given from the Book and the Ahadith in their 'Touzi al Masail' with the exception of the logic that one needs to go to a specialist and we are the specialist of the religion, i.e., for the treatment of hair loss, one should consult a doctor rather than trying to become a doctor himself. As we will see later (Ahadith) the experts of religion are the Masomeen^{asws}, who should be followed under all circumstances otherwise one's deeds are worthless, but during the Grand Occultation of Imam-e-Zaman^{ajfj}, one has to consult those who narrate the Ahadith of Masomeen^{asws}, so one will still be submitted to the Ahadith of Ahl al-Bayt^{asws}.

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنِ الْخَشَّابِ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنْ رَبِيعِ الْمُسَلِّيِّ عَنْ يَحْيَى بْنِ زَكَرِيَّا الْأَنْصَارِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ مَنْ سَرَّهُ أَنْ يَسْتَكْمَلَ الْإِيمَانَ كُلَّهُ فَلْيَقُلِ الْقَوْلَ مِنِّْي فِي جَمِيعِ الْأَشْيَاءِ قَوْلَ آلِ مُحَمَّدٍ فِيمَا أَسْرَوْا وَ مَا أَغْلَنُوا وَ فِيمَا بَلَغَنِي عَنْهُمْ وَ فِيمَا لَمْ يَبْلُغَنِي

Ali ibn Mohammed has narrated from certain person of our people from al-Khashshab, who from al-Abbas ibn Amir from Rabi al-Musalli, who from Yahya ibn Zakariaya al-Ansari who has said the following:

I heard Abu Abd Allah^{asws} say: Whoever loves to have a complete Eman⁵² must say: **'Everything that I say is from the family of Mohammed^{asws}, whatever they kept secret or made public, whatever has reached me from them and that what has not reached me.'**⁵³

The Difference Between the Ijtihad and Following Ahadith:

As per Shia Ijtihad, none of the deeds will be accepted without the taqleed of a non-masoom Mujtahid, however, on the contrary, the Divine Message is: if one does not do the Taqleed of the Holy Infallibles^{asws}, his/her deeds will be rejected.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا أَعْمَالَكُمْ

⁴⁹ Al-Kafi, Vol. 1 - H 476, Ch. 8, h3

⁵⁰ Following a non-masoom person

⁵¹ See, for example, Articles of Islamic Acts, Al-Khoei Foundation, ISBN 0-941724-21-2), Pages, 1-5,

⁵² Faith, belief

⁵³ Al-Kafi, Vol. 1, H. 1013, Ch. 95, h, 6

O you who believe! Obey Allah and obey the Messenger, and do not make your deeds of no effect (47:33).

وعن عدة من أصحابنا، عن أحمد بن محمد، عن ابن سنان، عن ابن مسكان، عن سدير، عن أبي جعفر (عليه السلام) قال - في حديث: - إنما كلف الناس ثلاثة: معرفة الأئمة، والتسليم لهم فيما ورد عليهم، والرد إليهم فيما اختلفوا فيه.

It has been narrated from a number of our companions from Ahmad Bin Muhammad from Ibn Sinan from Ibn Maskaan from Sadeer from Abu Ja'far^{asws} who said in a Hadith:

'People have been ordered three things – recognising the Imams^{asws}, and submitting to them and referring to them in everything that they differ in.'⁵⁴

One Becomes Mushriq without Obeying the Masomeen^{asws}:

وبالاسناد عن يونس، عن داود بن فرقد، عن حسان الجمال، عن عميرة، عن أبي عبد الله (عليه السلام) قال: امر الناس بمعرفة الله والرد إلينا والتسليم لنا ثم قال: وإن صاموا وصلوا وشهدوا أن لا إله إلا الله، وجعلوا في أنفسهم أن لا يردوا إلينا، كانوا بذلك مشركين

It is narrated from Yunus from Dawood Bin Farqad from Hisan Al amaal from Ameer from Abu Abdullah^{asws} that:

'The affairs of the people are on recognising us^{asws} and referring to us^{asws} and accepting us^{asws}.' Then he^{asws} said: 'And if they were to observe fast and pray and bear witness that there is no god but Allah^{azwj}, and if they have it in their hearts that they will not refer to us^{asws}, then they will be among the 'Mushraqueen' (polytheists).'⁵⁵

Only Submission to Masomeen^{asws} is Obligatory:

علي بن إبراهيم، عن صالح بن السندي، عن جعفر بن بشير، عن أبي سلمة عن أبي عبد الله عليه السلام قال: سمعته يقول: نحن الذين فرض الله طاعتنا، لا يسع الناس إلا معرفتنا ولا يعذر الناس بجهالتنا، من عرفنا كان مؤمنا، ومن أنكرنا كان كافرا، ومن لم يعرفنا ولم ينكرنا كان ضالا حتى يرجع إلى الهدى الذي افترض الله عليه من طاعتنا الواجبة فإن يمت على ضلالته يفعل الله به ما يشاء

Ali ibn Ibrahim has narrated from Salih ibn al-Sindi from Ja'far ibn Bashir from abu Salama who has said the following:

'I heard Imam Abu 'Abd Allah^{asws} say, 'We are the ones obedience to who is obligatory by the Commands of Allah^{azwj}. People have no other choice except to recognise us^{asws}. They will not be excused for not recognising us^{asws}. Those who recognise us^{asws} are the true believers and those who refuse to acknowledge our^{asws} Divine Authority are unbelievers. Those who do not recognise us^{asws} and do not reject us^{asws} are straying and lost until they return to guidance and affirm the

⁵⁴ Wasail ul Shia H. 33216

⁵⁵ Wasail ul Shia H. 33221

fact that Allah^{azwj} has made obedience to us^{asws} obligatory. However, if they die in their straying condition Allah^{azwj} will deal with them the way He^{azwj} would will.⁵⁶

One Should only Act/Say in Accordance with Ahadith:

Here, we present two Ahadith where Masomeen^{asws} clearly instruct us to act upon their Ahadith or/and abstain from making comments in the matter of religion.

وعنه عن أحمد بن محمد، عن علي بن الحكم، عن حسان أبي علي عن أبي عبد الله (عليه السلام) - في حديث - قال: حسبكم أن تقولوا ما نقول، وتصمتوا عما نصمت، إنكم قد رأيتم أن الله عز وجل لم يجعل لأحد في خلافنا خيرا

And it is reported from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Hisaan Abu Ali from Abu Abd Allah^{asws} in a Hadith that:

'It is sufficient for you that you should say that which we say, and observe silence in that in which we keep silent, as you have seen that Allah^{azwj} has not kept any good in any of our adversaries.'⁵⁷

وعن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن عبد الرحمن بن الحجاج، عن هاشم صاحب البريد قال: قال أبو عبد الله (عليه السلام) - في حديث: - أما إنه شر عليكم أن تقولوا بشئ ما لم تسمعه منا

It has been narrated from Ali Bin Ibrahim from his father from Ibn Abi Ameer from Abdul Rahmaan Bin Al Hajjaj from Hisham Sahib Al Bareed that Abu Abdillah^{asws} said in a Hadith:

'It is a loss for you if you were to say anything which you have not heard from us^{asws}.'⁵⁸

Those Who Take Religion from other's Words:

محمد بن علي بن الحسين في عن أبيه، عن الحسن بن أحمد المالكي، عن أبيه، عن إبراهيم بن أبي محمود، عن الرضا (عليه السلام) - في حديث طويل - قال: أخبرني أبي، عن آبائه، عن رسول الله (صلى الله عليه وآله) قال: من أصغى إلى ناطق فقد عبده، فإن كان الناطق عن الله فقد عبد الله، وإن كان الناطق عن إبليس فقد عبد إبليس

It has been narrated from Muhammad Bin Ali Al Husayn from his father from Al-Hassan Bin Ahmad Al Maaliki from his father who has narrated:

Ibrahim Bin Abu Muhammad (has narrated) from the Holy Imam Ali Ridha^{asws} in a long Hadith that: 'My father has narrated to me from his ancestors that the Holy Prophet^{saww} said: **'Whoever listens to a speaker has worshipped him.** For instance, if the speaker is speaking from Allah^{azwj} then he has worshipped Allah^{azwj} and if the speaker is speaking from Iblis^{la} then he has worshipped Iblis^{la}.'

⁵⁶ Al Kafi, Vol. 1 - H 484, Ch. 8, h11

⁵⁷ Wasail ul Shia H. 33392

⁵⁸ Wasail ul Shia H. 33227

All these Ahadith clearly demonstrate one has to follow the Divine Message, as stated in the Holy Quran and the Ahadith of Masomeen^{asws}, on the contrary, following a non-masoom is completely forbidden, as we learn from the following Ahadith:

The Forbidden taqleed:

Allah^{azwj} has Never Made compulsory for people to follow a non-masoom person, as there will be contradiction in their judgements, see for example, if there are two conflicting judgements, then one of them has to be wrong:

ضَلَالَةٌ إِحْدَاهُمَا كَانَتْ إِلَّا دَعْوَتَانِ اخْتَلَفَتْ مَا

(Amir-ul-Momineen^{asws} said) Where there are two differing claims then **one of them is a straying**.⁵⁹

وعن ابن محبوب أو غيره، عن مثنى الحنابلة، عن أبي بصير قال: قلت لأبي جعفر (عليه السلام): ترد علينا أشياء لا نجد في الكتاب والسنة فنقول فيها برأينا، فقال: أما أنك إن أصبت لم توجر، وإن أخطأت كذبت على الله

It has been narrated from Abu Mahboob or others from Mathni Al Hanaat from Abu Baseer that he said to Abu Ja'far^{asws}:

'We want something from you but cannot find in the Book or Sunnah, shall we say it as per our judgement?' He^{asws} replied: 'No! **If you get it right you will get no reward for it, and if you get it wrong you will have ascribed a lie to Allah**'^{azwj 60,}

وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَنْبَغُ مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا أَوَلَوْ كَانَ الشَّيْطَانُ يَدْعُوهُمْ إِلَى عَذَابِ السَّعِيرِ

And when it is said to them: Follow what Allah has revealed, they say: Nay, we follow that on which we found our fathers. What! Though the Shaitan calls them to the chastisement of the burning fire (31:21)!

و قال ع إياكم و التقليد فإنه من قد في دينه هلك إن الله تعالى يقول اتَّخَذُوا أَحْبَارَهُمْ وَ رُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ فَلَا وَ اللَّهِ مَا صَلُّوا لَهُمْ وَ لَا صَامُوا وَ لَكُنْهُمْ أَهْلُوا لَهُمْ حَرَامًا وَ حَرَمُوا عَلَيْهِمْ حَلَالًا فَقَلَّدُوهُمْ فِي ذَلِكَ فَعَبَدُوهُمْ وَ هُمْ لَا يَشْعُرُونَ

The Holy Imam Ja'far Al Sadiq^{asws} said: '**Beware of taqleed! Whosoever adorns this in religion is destroyed!** Surely Allah^{azwj} has Said: '**They took their Rabbis and Monks as their Lords besides Allah (9:31)**. No, by Allah^{azwj}! They did no pray nor fast but they made permissible which was forbidden to them and made the forbidden permissible. **They did their taqleed (emulated them) in this and obeyed them**, and they did not realise.'⁶¹

⁵⁹ Nahj ul Balagah – Saying No. 182

⁶⁰ Wasail ul Shia H. 33185

⁶¹ Tas'heeh ul Itiqaad (Correction Of Beliefs) – Sheykh Al Mufeed, pg. 72

Taqleed of 'that' is Wajib who Receives Revelations:

كَيْفَ يَفْرِضُ اللَّهُ عَلَى عِبَادِهِ طَاعَةً مَنْ يُحْجَبُ عَنْهُ مَلَكُوتُ السَّمَاوَاتِ وَ الْأَرْضِ

The Holy Imam Ali^{asws} said: 'How can Allah^{azwj} make obligatory upon His servants, obedience to someone who is veiled from the mysteries of the heavens and the earth.'⁶²

With the exception of Masomeen^{asws}, no one else has ever claimed to know the mysteries of the heavens and the earth.

How a Mujtahid is Selected by his Follower?

A Mujtahid for the purpose of doing taqleed, is selected by the word of mouth, after making some initial enquires from those who one considers to have more knowledge about the religion than him and are easily accessible. In other words, its people's perception about a non-masoom person that he will guide and help them in their religious needs without any proof that Allah^{azwj} has Appointment him as their religious guide over them.

Prophet Musa^{as} Could not Select Seventy Pious Devotees!

وَاخْتَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا لِمِيقَاتِنَا فَلَمَّا أَخَذَتْهُمُ الرَّجْفَةُ قَالَ رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُمْ مِنْ قَبْلُ وَإِيَّايَ أَتُهْلِكُنَا بِمَا فَعَلَ السُّفَهَاءُ مِنَّا إِنْ هِيَ إِلَّا فِتْنَتُكَ تُضِلُّ بِهَا مَنْ تَشَاءُ وَتَهْدِي مَنْ تَشَاءُ أَنْتَ وَلِيُّنَا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الْغَافِرِينَ {7:155}

And Musa chose out of his people seventy men for Our appointment; so when the earthquake overtook them, he said: My Lord! if Thou hadst pleased, Thou hadst destroyed them before and myself (too); wilt Thou destroy us for what the fools among us have done? It is naught but Thy trial, Thou makest err with it whom Thou pleasest and guidest whom Thou pleasest: Thou art our Guardian, therefore forgive us and have mercy on us, and Thou art the best of the forgivers.

منهم مثل موسى و عيسى ع هل يجوز مع وفور عقلمها و كمال علمهما إذا هما بالاختيار أن يقع خيرتهما على المنافق و هما يظنان أنه مؤمن قلت لا فقال هذا موسى كلم الله مع وفور عقله و كمال علمه و نزول الوحي عليه اختار من أعيان قومه و وجوه عسكره لميقات ربه سبعين رجلا ممن لا يشك في إيمانهم و إخلاصهم فوقع خيرته على المنافقين قال الله تعالى وَ اخْتَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا لِمِيقَاتِنَا إِلَى قَوْلِهِ لَنْ نُؤْمِنَ لَكَ حَتَّى نَرَى اللَّهَ جَهْرَةً فَأَخَذَتْهُمُ الصَّاعِقَةُ بِظُلْمِهِمْ فَلَمَّا وجدنا اختيار من قد اصطفاه الله للنبوّة واقعا على الأفسد دون الأصلح و هو يظن أنه الأصلح دون الأفسد علمنا أن لا اختيار إلا لمن يعلم ما تخفي الصدور

Imam^{asws} Ali Reza^{asws} said (as a part of a long Hadith), even when High Rank Prophets^{as}, i.e., Musa^{as} and Isa^{as} selected people, they could not select pious and

⁶² Bihar Ul Anwaar – Vol 25 Ch 4 – Hadith Tariq, pg. 172

hypocrites were among their^{as} selection. I said, of course this was the case. Imam^{asws} said: Look, Prophet Musa^{as}, who has (the title of) Friend of Allah^{azwj}, when he^{as} selected seventy pious people (from his^{as} nation) for the 'al-Miqad', surely, he^{as} had not an element of doubt in their Eman and sincerity, but all of them turned out to be hypocrites. That is why Allah^{azwj} Says: ***And Musa chose out of his people seventy men for Our appointment (7:155)*** but these hypocrites said instead: ***we will not believe in you until we see Allah manifestly (2:55)***, as a result: ***so the lightning overtook them on account of their injustice.(4:153)***

So when we see that the selection of those, who were awarded the Prophet-hood by Allah^{azwj}, turned out to be wrong while they were full of confidence that they have picked up the righteous ones. Therefore, if a Mursil⁶³ Prophet^{as} could not recognise the pious ones with whom he had spent several years, how can a shia in search of a pious guide will ever find one (his Mujtahid)? Thus its on Him^{azwj} Who is aware of what is hidden in the hearts, to Appoint a Guide^{asws}/Leader^{asws}/Imam^{asws}.⁶⁴

An Everlasting Punishment for those who go by 'Words of Mouth':

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبَلَادِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي الْحَسَنِ مُوسَى ع قَالَ يَقَالُ لِلْمُؤْمِنِ فِي قَبْرِهِ مَنْ رَبُّكَ قَالَ يَقُولُ اللَّهُ يَقَالُ لَهُ مَا دِينُكَ يَقُولُ الْإِسْلَامُ يَقَالُ لَهُ مَنْ نَبِيُّكَ يَقُولُ مُحَمَّدٌ يَقَالُ مَنْ إِمَامُكَ يَقُولُ فَلَانٌ يَقَالُ كَيْفَ عَلِمْتَ بِذَلِكَ يَقُولُ أَمَرَ هَدَانِي اللَّهُ لَهُ وَتَبَتَّنِي عَلَيْهِ يَقَالُ لَهُ نَمْ نَوْمَةٌ لَا حُلْمَ فِيهَا نَوْمَةُ الْعُرُوسِ ثُمَّ يُفْتَحُ لَهُ بَابٌ إِلَى الْجَنَّةِ فَيَدْخُلُ عَلَيْهِ مِنْ رَوْحِهَا وَرِيحَانِهَا يَقُولُ يَا رَبِّ عَجَلُ قِيَامِ السَّاعَةِ لَعَلِّي أَرْجِعُ إِلَى أَهْلِي وَ مَالِي وَ يَقَالُ لِلْكَافِرِ مَنْ رَبُّكَ يَقُولُ اللَّهُ يَقَالُ مَنْ نَبِيُّكَ يَقُولُ مُحَمَّدٌ يَقَالُ مَا دِينُكَ يَقُولُ الْإِسْلَامُ يَقَالُ مَنْ أَيْنَ عَلِمْتَ ذَلِكَ يَقُولُ سَمِعْتُ النَّاسَ يَقُولُونَ فَقُلْتُهُ فَيَضْرِبَانِهِ بِمِرْزَبَةٍ لَوْ اجْتَمَعَ عَلَيْهَا الثَّقَلَانِ الْإِنْسُ وَالْجِنُّ لَمْ يُطِيقُوهَا قَالَ فَيَذُوبُ كَمَا يَذُوبُ الرِّصَاصُ ثُمَّ يُعِيدَانِ فِيهِ الرُّوحَ فَيُوضَعُ قَلْبُهُ بَيْنَ لَوْحَيْنِ مِنْ نَارٍ يَقُولُ يَا رَبِّ أَخِّرْ قِيَامَ السَّاعَةِ

.....After answering questions on Rab^{azwj}, Prophet^{saww}, and Imam^{asws}, there will be a further question from the deceased (in his grave) about the Imam, as he will be asked: 'How did you come to the know that he is your Imam? He (the deceased) will reply: It is a matter to which Allah^{azwj} Guided me and kept me steadfast therewith.' It then will be said to him: 'Rest to sleep without dreams like the sleep of newly wedded person.' A door to Paradise is then opened to him through, which fragrance and happiness of Paradise continue to come to him.

An unbeliever (in his grave) is asked: 'Who is your Lord? He replies: 'Allah^{azwj} is my Lord. He is then asked: Who is your Prophet? He replies: 'Mohammed^{saww} is my Prophet.' He is then asked: 'What is your religion?' He replies: Islam is my religion.' **He is then asked: How did you come to know it? He replies: 'People said so and so did I.** The two angels will then strike him with a war club on his head such that even all man and Jinn together cannot bear (its pain).

⁶³ The Prophet who brought down a Divine Book

⁶⁴ كمال الدين 2 461 43- باب ذكر من شاهد القائم ع و رآه

The Imam^{asws} said: 'He will melt like lead. Then they (the angels) will return his soul to his body and place his heart between two boards of fire and he will plead: 'O Lord, please delay the coming of the Day of Judgement.'

From the above hadith, it is clear anyone who would select an imam for guidance or to take religion from anyone other than who has been appointed by Allah^{azwj}, will, surely, be treated as a 'Kafir'.⁶⁵

Islam was Completed with the Two Weighty Things:

After returning from the last pilgrimage, Holy Prophet^{saww} announced the compulsory Wilayat of Ali^{asws} ibn Abi Talib^{asws} by declaring 'Mankunto Mola' And the following Verse came, which completed the religion, until the final Day of Judgement:

On this day I have perfected your religion, completed My favours to you, and chosen Islam as your religion ' (5:3)

Holy Prophet^{saww} Leaves Behind The Two Weighty Things:

قول رسول الله ص إني تارك فيكم الثقلين كتاب الله و عترتي أهل بيتي

The Holy Prophet^{saww} said: 'I leave behind for you **two** weighty things, the Book of Allah^{azwj} and my Progeny of my Household^{asws}.⁶⁶

A non-masoom person can neither be an 'Itirat' nor can ever be from 'Ahl al-Byat^{asws}', so upon the completion of Islam, which will, remain valid until the Final Day of Judgement, where is the role of a Mujtahid?

⁶⁵ Al-Kafi, Vol. 3, pg. 238, H. 11 الكافي ج : 3 ص : 238

⁶⁶ Tafseer Al Qummi – Vol 2 P 345

Chapter Three: The Rights of Allah^{azwj} over His^{azwj} Servants

The Right of Allah^{azwj} Over His^{azwj} servants:

وعن الحسين بن محمد ، عن معلى بن محمد ، عن علي ابن أسباط ، عن جعفر بن سماعة ، عن غير واحد ، (عن أبان) ، عن زرارة ابن أعين ، قال : سألت أبا جعفر (عليه السلام) : ما حق الله على العباد ؟ قال : أن يقولوا ما يعلمون ، ويقفوا عند ما لا يعلمون .

And from Al Husayn Bin Muhammad from Ma'aly Bin Muhammad from Ali Ibn Asbaat from Ja'far Bin Sama'at from another person (from Aban) from Zarara Ibn Ayn who said:

'I asked Abu Ja'far^{asws} – What is the right of Allah^{azwj} over His^{azwj} servants?' He^{asws} said: 'They should say what they know, and refrain from saying what they do not know'.⁶⁷

وعن علي بن إبراهيم ، عن أبيه ، عن ابن أبي عمير ، عن هشام بن سالم قال : قلت لأبي عبدالله (عليه السلام) : ما حق الله على خلقه ؟ قال : أن يقولوا ما يعلمون ، ويكفوا عما لا يعلمون ، فإذا فعلوا ذلك فقد أدوا إلى الله حقه .

And from Ali Bin Ibrahim from his father from Ibn Abu Umeyr from Hisham Bin Saalim who said:

'I said to Abu Abd Allah^{asws} – What is the right of Allah^{azwj} over His^{azwj} creation?' He^{asws} said: 'They should say what they know and refrain from saying what they do not know, for if they were to do that, then they have given to Allah^{azwj} His^{azwj} Right'.⁶⁸

The One who acts without Knowledge (gives Fatwa?):

وعن عدة من أصحابنا ، عن أحمد بن محمد بن خالد ، عن أبيه ، عن محمد بن سنان ، عن طلحة بن زيد ، قال : سمعت أبا عبدالله (عليه السلام) يقول : العامل على غير بصيرة كالسائر على غير الطريق ، لا يزيده سرعة السير إلا بعدا .

And from a number of our companions from Ahmad Bin Muhammad Bin Khalid from his father from Muhammad Bin Sinan from Talha Bin Zayd who said:

'I hear Abu Abd Allah^{asws} say: 'One who acts without knowledge is like a traveller on the wrong road. It will not increase anything for him except for the distance (away from the Just)'.⁶⁹

⁶⁷ Wasail ul Shia, H. 33108

⁶⁸ Wasail ul Shia, H. 33109

⁶⁹ Wasail ul Shia, H. 33110

One Must Act with Knowledge:

وعن علي بن محمد وغيره ، عن سهل بن زياد ، وعن محمد بن يحيى عن أحمد بن محمد بن عيسى جميعا ، عن ابن محبوب ، عن هشام بن سالم ، عن أبي حمزة ، عن أبي إسحاق السبيعي ، عن حدثه قال : سمعت أمير المؤمنين (عليه السلام) يقول : أيها الناس ! اعلّموا أن كمال الدين طلب العلم ، والعمل به ، ألا وإن طلب العلم أوجب عليكم من طلب المال ، إن المال مقسوم مضمون لكم ، قد قسمه عادل بينكم وضمنه ، وسيقي لكم ، والعلم مخزون عند أهله ، وقد امرتم بطلبه من أهله فاطلبوه .

And from Ali Bin Muhammad and others, from Sahl Bin Ziyad and from Muhammad Bin Yahya from Ahmad Bin Muhammad Bin Isa altogether, from Ibn Mahboub from Hisham Bin Saalim from Abu Hamza from Abu Is'haq Al-Sabi who narrated the following:

He heard Amir-ul-Momineen^{asws} say: 'O people! Know that religion becomes complete through seeking knowledge and acting accordingly. You must know that seeking knowledge is of a stronger imperative nature for you than seeking wealth.

In wealth everyone's share is guaranteed. As, the Just One^{azwj} has already Divided wealth among you. He^{azwj} Himself and through my sword will guarantee that you receive your share.

Knowledge, however, is stored with those^{asws} who possess it. You are commanded to seek knowledge from them^{asws}. You must seek the knowledge.⁷⁰

Acting without Knowledge is Destruction:

وعن محمد بن يحيى ، عن أحمد بن محمد ، عن ابن فضال ، عن رواه ، عن أبي عبدالله (عليه السلام) ، قال : قال رسول الله (صلى الله عليه وآله) : من عمل على غير علم كان ما يفسد أكثر مما يصلح .

And from Muhammad Bin Yahya from Ahmad Bin Muhammad from Ibn Fazal who has narrated the following from Abu Abd Allah^{asws} said:

'The Messenger of Allah^{saww} said: 'One who acted without knowledge has done more mischief than the good'.⁷¹

Do not Follow Religion Blindly:

وعنه ، عن أحمد ، عن ابن فضال ، عن ابن بكير ، عن حمزة بن الطيار ، أنه عرض على أبي عبدالله (عليه السلام) بعض خطب أبيه ، حتى إذا بلغ موضعا منها قال : كف ، واسكت ، ثم قال : (إنه) لا يسعكم فيما ينزل بكم مما لا تعلمون ، إلا الكف عنه والتثبت ، والرد إلى أئمة الهدى حتى يحملوكم فيه على القصد ، ويجلو عنكم فيه العمى ، قال الله تعالى : (فاسألوا أهل الذكر إن كنتم لا تعلمون) .

⁷⁰ Wasail ul Shia, H. 33111

⁷¹ Ibid, 33112

And from him from Ahmad from Ibn Fazaal from Ibn Bakeer from Hamza Bin Al Tayaar who presented some of his father's sermons to Abu Abd Allah^{asws}, until he came to a subject from it and he^{asws} said:

Abu Abd Allah^{asws} said: 'Stop! And be silent'. Then he^{asws} said: 'It is not for you but to keep silent about that which you do not know from what has been Revealed, and be steadfast upon it, and return it to the Imams^{asws} of guidance, until you be on the Path and the blindness is dispelled from you. Allah^{azwj} has Said: ***so ask the Ahlul Al-Zikr if you do not know [21:7].***⁷²

محمد بن يعقوب ، عن علي بن إبراهيم ، عن أبيه ، عن ابن أبي عمير ، عن هشام بن سالم ، عن أبي عبد الله (عليه السلام) ، قال : لما ولي أمير المؤمنين (عليه السلام) شريحا القضاء اشترط عليه أن لا ينفذ القضاء حتى يعرضه عليه

Muhammad Bin Yaqoub from Ali Bin Ibrahim from his father from Ibn Abu Umeyr from Hisham Bin Saalim who has narrated the following from Abu Abd Allah^{asws}:

'When the Amir-ul-Momineen^{asws} made Shurayh the Judge, it was on the condition that he will not give a judgement until he presents it to him^{asws} first'.⁷³

وعن محمد بن يحيى ، عن محمد بن أحمد ، عن يعقوب ابن يزيد ، عن يحيى بن المبارك ، عن عبد الله بن جبلة ، عن أبي جميلة ، عن إسحاق بن عمار ، عن أبي عبد الله (عليه السلام) ، قال : قال أمير المؤمنين (عليه السلام) : يا شريح ! قد جلست مجلسا لا يجلسه إلا نبي ، أو وصي نبي أو شقي .

And from Muhammad Bin Yahya from Muhammad Bin Ahmad from Yaqoub Ibn azeed from Yahya Bin Al Mubarak from Abd Allah Bin Jabla from Is'haq Bin Amaar who has narrated the following from Abu Abd Allah^{asws}:

'The Amir-ul-Momineen^{asws} said to Shurayh: 'O Shurayh! You are sitting in a place where no one sits except for a Prophet^{asws} or his^{asws} Trustee^{asws} or a malicious'.⁷⁴

Government is only for the Prophet^{sawww} or Imam^{asws}:

وعن عدة من أصحابنا ، عن سهل بن زياد ، عن محمد بن عيسى ، عن أبي عبد الله المؤمن ، عن ابن مسكان ، عن سليمان بن خالد ، عن أبي عبد الله (عليه السلام) ، قال : اتقوا الحكومة ، فان الحكومة إنما هي للإمام العالم بالقضاء ، العادل في المسلمين لنبي ، أو وصي نبي

And from a number of our companions from Sahl Bin Ziyad from Muhammad Bin Isa from Abu Abd Allah Al Mo'min from Ibn Muskaan from Suleyman Bin Khalid who has narrated the following from Abu Abd Allah^{asws}:

⁷² Wasail ul Shia, H. 33113

⁷³ Wasail ul Shia, H. 33090

⁷⁴ Ibid, H. 33091

'Beware of the government, for the government surely is for the Imam^{asws} who is knowledgeable of Judgements, for justice among the Muslims, a Prophet^{saww} or the Trustee^{asws} of the Prophet^{saww} is the only authority.'⁷⁵

Teachers are Categorised into Three Types:

[33093] وعن علي بن محمد ، (وغيره) ، عن سهل بن زياد ، وعن محمد بن يحيى ، عن أحمد بن محمد بن عيسى جميعا ، عن ابن محبوب ، عن هشام بن سالم ، عن أبي حمزة ، عن أبي إسحاق السبيعي ، عن حدثه ممن يوثق به ، قال : قال أمير المؤمنين (عليه السلام) إن الناس ألوا بعد رسول الله (صلى الله عليه وآله) إلى ثلاثة : ألوا إلى عالم على هدى من الله ، قد أغناه الله بما علم عن غيره ، وجاهل مدع للعلم ، لا علم له ، معجب بما عنده ، قد فتنته الدنيا ، وفتن غيره ، ومتعلم من عالم على سبيل هدى من الله ونجاة ، ثم هلك من ادعى ، وخاب من افترى .

H 33093 - And from Ali Bin Muhammad and others, from Sahl Bin Ziyad and from Muhammad Bin Yahya from Ahmad Bin Muhammad Bin Isa altogether, from Ibn Mahboub from Hisham Bin Saalim from Abu Hamza from Abu Is'haq Al Sabiyi from a reliable person who has narrated the following from Amir-ul-Momineen^{asws}:

'People are inclined towards three types of people after the Messenger of Allah^{saww} –they incline towards (1) a knowledgeable one^{asws} with Guidance from Allah^{azwj}, Allah^{azwj} Made him^{asws} to be needless of others; (2) and inclined towards an ignorant one who claimed to be knowledgeable, and he had no knowledge and was proud of what he had, the world had placed him in trials and he placed others in trials; (3) and inclined towards the student of the knowledgeable one^{asws} on the way of Guidance from Allah^{azwj} and salvations, then got destroyed from his claims, and was in loss from his plots'.⁷⁶

وعن علي بن إبراهيم ، عن محمد بن عيسى ، عن يونس ، عن جميل ، عن أبي عبد الله (عليه السلام) ، قال : سمعته يقول : يغدو الناس على ثلاثة أصناف : عالم ، ومتعلم ، وغثاء ، فنحن العلماء ، وشيعتنا المتعلمون ، وسائر الناس غثاء .

And from Ali Bin Ibrahim from Muhammad Bin Isa from Yunus from Jameel who has narrated the following from Abu Abd Allah^{asws}:

'People are of three types – scholar, student, and rubbish. We^{asws} are the scholars, and our^{asws} Shiites are the students, and the rest of the people are worthless'.⁷⁷

⁷⁵ Wasail ul Shia, H. 33092

⁷⁶ Ibid, H. 33093

⁷⁷ Ibid, H. 33094

One is Unable to Extract Knowledge through Ijtihad:

وعن الحسين بن محمد ، عن معلى بن محمد عن الوشاء ، عن أبان بن عثمان ، عن عبدالله بن سليمان ، قال : سمعت أبا جعفر (عليه السلام) ، وعنده رجل من أهل البصرة ، وهو يقول : إن الحسن البصري يزعم أن الذين يكتمون العلم تؤذي ريح بطونهم أهل النار ، فقال أبو جعفر (عليه السلام) : فهلك إذا مؤمن آل فرعون ، مازال العلم مكتوما منذ بعث الله نوحا ، فليذهب الحسن يمينا وشمالاً ، فوالله ما يوجد العلم إلا ههنا

And from Al Husayn Bin Muhammad from Moali Bin Muhammad from Al Wahaa from Aban Bin Uthman from Abd Allah Bin Suleyman, said that he heard the following from Abu Ja'far^{asws}, and with Abu Jafar^{asws} was a man of Basra, and he was saying, 'Hassan Al-Basry thinks that the one who conceals knowledge, will give off a pungent smell which will afflict the people of the Fire'.

Abu Ja'far^{asws} said: 'Then the believers from the people of the Pharaoh have been destroyed. Knowledge has remained concealed since Allah^{azwj} sent Noah^{as} as a Prophet. Al-Hassan can go to the right and to the left, by Allah^{azwj}! He will not find knowledge except for here' (pointing to himself^{asws}).⁷⁸

Knowledge only Emanates from the Masomeen^{asws}:

وعن أبي عبدالله الأشعري ، رفعه عن هشام بن الحكم ، عن أبي الحسن موسى بن جعفر (عليه السلام) - في حديث طويل - قال : لا نجاة إلا بالطاعة ، والطاعة بالعلم ، والعلم بالتعلم ، والتعلم بالعقل يعتد ، ولا علم إلا من عالم رباني .

And from Abu Abd Allah Al Ashary, from Hisham Bin Al Hakam who has narrated the following from Abu Al-Hassan Musa Bin Ja'far^{asws} in a lengthy Hadith:

Imam Musa^{asws} Ibn Jafar^{asws} said: 'There is no salvation except with obedience, and the obedience with knowledge, and the knowledge by studying it, and studying it by intellect accompanied by the belief, and there is no knowledge except from the knowledgeable one^{asws} (sent down) from Allah^{azwj}.⁷⁹

The One Who Gives a Verdict is Crucified:

[33097] محمد بن محمد المفيد في (المقنعة) عن النبي (صلى الله عليه وآله) ، قال : من جعل قاضيا فقد ذبح بغير سكين .

[H 33097](#) - Muhammad Bin Muhammad Al Mufeed in Al Maqna who has narrated the following from the Prophet^{saww}:

⁷⁸ Ibid, H. 33095

⁷⁹ Ibid, H. 33096

Rasool Allah^{saww} said: 'Whoever is made to be a Judge has been slaughtered without a knife'.⁸⁰

[33098] محمد بن الحسن بإسناده عن الحسين بن سعيد ، عن فضالة بن أيوب ، عن داود بن فرقد ، عن رجل ، عن سعيد بن أبي الخصيب ، عن جعفر بن محمد (عليه السلام) في حديث ، أنه قال لابن أبي ليلى : بأي شيء تقضي ؟ قال : بما بلغني عن رسول الله (صلى الله عليه وآله) وعن علي (عليه السلام) ، وعن أبي بكر وعمر ، قال : فبلغك عن رسول الله (صلى الله عليه وآله) أنه قال : إن علياً أقضاكم ؟ قال : نعم ، قال : فكيف تقضي بغير قضاء علي (عليه السلام) ، وقد بلغك هذا ؟ ! فما تقول : إذا جاء بأرض من فضة وسماوات من فضة ، ثم أخذ رسول الله (صلى الله عليه وآله) بيدك ، فأوقفك بين يدي ربك ، وقال : يارب إن هذا قد قضى بغير ما قضيت ؟ !

H 33098 - Muhammad Bin Al Hassan by his chain from Al Husayn Bin Sa'eed from Fazalat Bin Ayoub from Dawood Bin Farqad from a man from Sa'eed Bin Abu Al Khaseeb, from Ja'far Bin Muhammad^{asws} in a Hadith, said to Ibn Abu Layla:

(Jafar^{asws} bin Muhammad^{asws} said to Ibn Abu Layla) 'What is it that you base your judgements on?' He said, 'By what I have heard from the Messenger of Allah^{saww}, and from Ali^{asws} and from Abu Bakr and from Umar'.

Has it come to you from the Messenger of Allah^{saww} where he^{saww} said: 'Verily Ali^{asws} is the Best judge for you?' He said, 'Yes'.

He^{asws} said: 'Then how can you give judgement other than the judgement of Ali^{asws} after having heard this? What will you say when the earth turns into silver and the skies turn into silver, then the Messenger of Allah^{saww} will take you by your hand to be in front of your Lord^{azwj} and say: 'O Lord^{azwj}! This man gave judgement other what I^{saww} had given?'⁸¹

[33099] محمد بن مسعود العياشي في (تفسيره) عن سعد ، عن أبي جعفر (عليه السلام) قال : سألته عن هذه الآية (وليس البر بأن تأتوا البيوت من ظهورها ولكن البر من اتقى وأتوا البيوت من أبوابها) ؟ (1) فقال : آل محمد (صلى الله عليه وآله) أبواب الله وسبيله ، والدعاة إلى الجنة والقادة إليها والأدلاء عليها إلى يوم القيامة

H 33099 - Muhammad Bin Mas'ood Al Ayyashi in his Tafseer from Sa'ad from Abu Ja'far^{asws}, said when I asked about this Verse **'and it is not righteousness that you should enter the houses at their backs, but righteousness is this that one should guard and go into the houses by their doors' (2:189),**

⁸⁰ Wasail ul Shia, H. 33097

⁸¹ Ibid, H. 33098

he^{asws} said: 'The Progeny of Muhammad^{asws} are the doors of Allah^{azwj} and His^{azwj} Way and the callers to Paradise and the Guides towards it and are the Proofs for it until the Day of Judgement'.⁸²

Fatwa Cannot be Given Unless One is Guided by Allah^{azwj}:

[33100] محمد بن يعقوب ، عن محمد بن يحيى ، عن أحمد بن محمد ، عن ابن محبوب ، عن ابن رثاب ، عن أبي عبيدة ، قال : قال أبو جعفر (عليه السلام) : من أفتى الناس بغير علم ، ولا هدى من الله لعنته ملائكة الرحمة ، وملائكة العذاب ، ولحقه وزر من عمل بفتياه .

H 33100 – Muhammad Bin Yaqoub from Muhammad Bin Yahya from Ahmad Bin Muhammad from Ibn Mahboub from Ibn Ra'b Abu Ubeyda who has narrated the following from Abu Ja'far^{asws}:

Abu Ja'far^{asws} said: 'Whoever issues Fatwa to the people without knowledge, and is not a Guide^{asws} from Allah^{azwj}, gets cursed by the Angels of Mercy and the Angels of Punishment, and will also be liable for the actions of those that act upon his Fatwa'.⁸³

[33101] وعنه ، عن أحمد ، عن علي بن الحكم ، عن سيف بن عميرة ، عن مفضل بن مزيد ، قال : قال أبو عبدالله (عليه السلام) : أنهاك عن خصلتين فيهما هلك الرجال : أنهاك أن تدين الله بالباطل ، وتفتي الناس بما لا تعلم .

H 33101 – And from him from Ahmad from Ali Bin Al Hakam from Sayf Bin Umeyr from Mufazzal Bin Mazeed who has narrated the following from Abu Abd Allah^{asws}:

Abu Abd Allah^{asws} said: 'I^{asws} forbid you from two characteristics in which there is destruction for man. I^{asws} forbid you to make as religion of Allah^{azwj} by falsehood and to issue Fatwa to the people when you do not know'.⁸⁴

[33102] وعن علي بن إبراهيم ، عن محمد بن عيسى ، عن يونس ابن عبد الرحمن ، عن عبد الرحمن بن الحجاج ، قال : قال لي أبو عبدالله (عليه السلام) : إياك وخصلتين ففيهما هلك من هلك : إياك أن تفتي الناس برأيك ، أو تدين بما لا تعلم .

H 33102 – And from Ali Bin Ibrahim from Muhammad Bin Isa from Yunus Ibn Abdul Rahmaan from Abdul Rahmaan Bin Al Hajjaj who has narrated the following from 'Abu Abd Allah^{asws},

(Abu Abd Allah^{asws} said to me): 'Beware of two characteristics! Whoever indulged in them got destroyed. Beware of issuing Fatwa to the people by your opinion or making as religion that what you do not know'.⁸⁵

⁸² Ibid, H. 33099

⁸³ Wasail ul Shia, H. 33100

⁸⁴ Ibid, H. 33101

⁸⁵ Ibid, H. 33102

[33103] وعنه ، عن أبيه ، عن النوفلي ، عن السكوني ، عن أبي عبدالله (عليه السلام) ، قال : قال رسول الله (صلى الله عليه وآله) : يعذب الله اللسان بعذاب لا يعذب به شيئاً من الجوارح ، فيقول : اي رب عذبتني بعذاب لم تعذب ، به شيئاً ، فيقال له : خرجت منك كلمة ، فبلغت مشارق الأرض ومغاربها فسفك بها الدم الحرام ، وانتهب بها المال الحرام ، وانتهك بها الفرج الحرام ، وعزتي لا عذبتك بعذاب لا اعذب به شيئاً من جوارحك.

H 33103 – And from him and from his father from Al Nawfal from Al-Sakuni from Abu Abd Allah^{asws}:

'The Messenger of Allah^{saww} said that Allah^{azwj} Will Punish the tongue with such severity that no other body parts will be punished in that manner. The tongue will say, 'Lord^{azwj}! Why have You^{azwj} Punished me such that You^{azwj} have not Punished any other?' Allah^{azwj} will Say to it: 'A word came out of you and reached the East of the Earth and its West and blood was shed unlawfully, and wealth was usurped illegally, and by it promiscuity was spread, and by My^{azwj} Honour I^{azwj} will certainly Punish you such that others will not be Punished'.⁸⁶

One Cannot Interpret Verses (but from Ahadith):

[33104] وعن عدة من أصحابنا ، عن أحمد بن محمد بن خالد ، عن الحسن بن علي الوشاء ، عن أبان الأحمر ، عن زياد بن أبي رجا ، عن أبي جعفر (عليه السلام) ، قال : ما علمتم فقولوا ، وما لم تعلموا فقولوا : الله أعلم ، إن الرجل لينتزع الآية ، يخر فيها أبعد ما بين السماء . [والارض] .

H 33104 – And from a number of our companions from Ahmad Bin Muhammad Bin Khalid from Al Hassan bin Ali Al Washa from Aban Al Ahmar from Ziyad Bin Abu Raja' who has narrated the following from Abu Ja'far^{asws}:

Abu Ja'far^{asws} said: 'What you know of, then speak it, and about that which you do not know, say 'Allah^{azwj} Knows'. A man reaches a conclusion from a Verse (its interpretation), but he is still further (from its true meanings) than the distance between the sky (and the earth)'.⁸⁷

A Correct Judgement with Firm Knowledge is Accepted:

[33105] وعنهم ، عن أحمد ، عن أبيه ، رفعه عن أبي عبدالله (عليه السلام) ، قال : القضاة أربعة ثلاثة في النار ، وواحد في الجنة : رجل قضى بجور وهو يعلم فهو في النار ، ورجل قضى بحق وهو لا يعلم فهو في الجنة .

H 33105 - And from him who from Ahmad who from his father who has narrated the following from Abu Abd Allah^{asws}: 'Judges are four (types), three of whom are in the Fire and one in Paradise – A man who judges unjustly knowingly, he is in the Fire, and a man who judges unjustly unknowingly, he is in the Fire, and a man

⁸⁶ Wasail ul Shia, H. 33103

⁸⁷ Ibid, H. 33104

who judges rightly unknowingly, he is in the Fire, and a man who judges rightly knowingly, he is in Paradise'.⁸⁸

Commands are of Two Types:

[33106] قال : وقال (عليه السلام) : الحكم حكمان : حكم الله عزّ وجلّ ، وحكم (أهل) الجاهلية ، فمن أخطأ حكم الله بحكم الجاهلية

H 33106 - And he^{asws} said: 'The orders are of two types – Order of Allah^{azwj} Mighty and Majestic, and order of the ignorant. Whoever errs in the Order of Allah^{azwj} has issued the order of ignorance'.⁸⁹

[33107] وعن أبي علي الأشعري ، عن محمد بن عبد الجبار ، عن ابن فضال عن ثعلبة بن ميمون ، عن أبي بصير ، عن أبي جعفر (عليه السلام) ، قال : الحكم حكمان : حكم الله عزّ وجلّ ، وحكم أهل الجاهلية ، وقد قال الله عزّ وجلّ : (**ومن أحسن من الله حكما لقوم يوقنون**) وأشهد على زيد بن ثابت لقد حكم في الفرائض بحكم الجاهلية .

H 33107 – And from Abu Ali Al Ashary who from Muhammad Bin Abdul Jabbar who from Ibn Fazl from Tha'albat Bin Maymoun who from Abu Baseer who has narrated the following from Abu Ja'far^{asws}:

Abu Ja'far^{asws} said: 'The orders are of two types – Order of Allah^{azwj} Mighty and Majestic and order of the people of ignorance. And Allah^{azwj} has Said **[5:50] And who is better than Allah to Judge for people who are sure?'**. I^{asws} bear witness that Zayd Bin Thabit issues orders in obligations, the orders of ignorance'.⁹⁰

Seeking of Knowledge is Mandatory:

[33114] وعن محمد بن يحيى ، عن محمد بن الحسين ، عن محمد بن عبدالله ، عن عيسى بن عبدالله العمري ، عن أبي عبدالله (عليه السلام) ، قال : طلب العلم فريضة .

H 33114 - And from Muhammad Bin Yahya from Muhammad Bin Al Hassan from Muhammad Bin Abd Allah from Isa bin Abd Allah who has narrated the following from Abu Abd Allah^{asws}:

Abd Allah^{asws} said: 'Seeking of knowledge is an obligation'.⁹¹

[33115] وعن علي بن إبراهيم ، عن الحسن بن أبي الحسين الفارسي ، عن عبد الرحمن بن زيد ، عن أبيه ، عن أبي عبدالله (عليه السلام) ، قال : قال رسول الله (صلى الله عليه وآله) : طلب العلم فريضة على كل مسلم ، ألا إن الله يحب بغاة العلم .

⁸⁸ Wasail ul Shia, H. 33105

⁸⁹ Ibid, H. 33106

⁹⁰ Ibid, H. 33107

⁹¹ Ibid, H. 33114

H 33115 – And from Ali Bin Ibrahim from Al Hassan Bin Abu Al Hassan Al Farsy from Abdul Rahmaan Bin Zayd from his father who has narrated the following from Abu Abd Allah^{asws}:

Abu Abd Allah^{asws} said: 'The Messenger of Allah^{saww} said: 'Seeking of knowledge is an obligation on every Muslim, surely Allah^{azwj} Loves the seeker of knowledge'.⁹²

[33116] وعن عدة من أصحابنا ، عن أحمد بن محمد البرقي ، عن يعقوب بن يزيد ، عن أبي عبد الله رجل من أصحابنا ، قال : قال أبو عبد الله (عليه السلام) : قال رسول الله (صلى الله عليه وآله) : طلب العلم فريضة

H 33116 – And from a number of our companions from Ahmad Bin Muhammad Al Barqi from Yaqoub Bin Yazeed from Abu Abd Allah a man from our companions who has narrated the following from Abu Abd Allah^{asws}:

'The Messenger of Allah^{saww} said: 'Seeking of knowledge is an obligation'.⁹³

[33117] قال الكليني وفي حديث آخر : قال أبو عبد الله (عليه السلام) : قال رسول الله (صلى الله عليه وآله) : طلب العلم فريضة على كل مسلم ، ألا وإن الله يحب بغاة العلم .

H 33117 – Al Kulayni reports in another Hadith the following from Abu Abd Allah^{asws}:

'The Rasool Allah^{saww} said: 'Seeking of knowledge is an obligation on every Muslim, surely Allah^{azwj} Loves the seeker of knowledge'.⁹⁴

Correct Knowledge is in the Ahadith:

[33118] محمد بن الحسن بإسناده عن سعد بن عبد الله ، عن محمد بن الحسين ، عن جعفر بن بشير ، عن حماد ، عن عاصم قال : حدثني مولى لسلمان عن عبيدة السلماني ، قال : سمعت عليا (عليه السلام) يقول : يا أيها الناس ! اتقوا الله ، ولا تفتوا الناس بما لا تعلمون ، فإن رسول الله (صلى الله عليه وآله) قد قال قولا آل منه إلى غيره ، وقد قال قولا ، من وضعه غير موضعه كذب عليه ، فقام عبيدة ، وعلقمة ، والأسود ، وanas معهم ، فقالوا : يا أمير المؤمنين ! فما نضع بما قد خبرنا به في المصحف ؟ فقال : يسأل عن ذلك علماء آل محمد.

H 33118 – Muhammad Bin Al Hassan by his chain from Sa'd bin Abd Allah from Muhammad Bin Al Hassan from Ja'far Bin Basheer from Hamaad from Aasim who said that it was narrated to him from the slave of Salmani who has narrated the following from Ali^{asws}:

(Amir-ul-Momineen^{asws} said): 'O people! Fear Allah^{azwj} and do not issue Fatwa to the people when you do not know for if the Messenger of Allah^{saww} said something and the one who explains it differently has forged a lie against him^{saww}. Ubeydah and Alqama and Al Aswad and others stood up and said, 'O Amir-ul-Momineen^{asws}! What shall we do about which we have not been

⁹² Ibid, H. 33115

⁹³ Ibid, H. 33116

⁹⁴ Ibid, H. 33117

informed of from the Parchment (Quran)?' He^{asws} said: 'You ask about that from the scholars of the Progeny^{asws} of Muhammad^{saww},⁹⁵

[33120] قال : وقال أمير المؤمنين (عليه السلام) : الشاخص في طلب العلم كالمجاهد في سبيل الله ، إن طلب العلم فريضة على كل مسلم .

H 33120 – (The narrator) said that the Amir-ul-Momineen^{asws} said:

Amir-ul-Momineen^{asws} said: 'The traveller for the seeking of knowledge is like a Holy Warrior in the Way of Allah^{azwj}. Surely the seeking of knowledge is an obligation on every Muslim'.⁹⁶

[33121] قال : وقال النبي (صلى الله عليه وآله) : من تعلم بابا من العلم (عمن يثق به) كان أفضل من أن يصلي ألف ركعة .

H 33121 – (The narrator) said that the Prophet^{saww} said:

The Rasool Allah^{saww} said: 'One who learns some knowledge from one who is firm in it, is better than the one who Prayed a thousand cycles of Prayer'.⁹⁷

[33122] محمد بن الحسن الصفار في (بصائر الدرجات) عن إبراهيم بن هاشم ، عن (الحسين بن الحسن بن زيد بن علي بن الحسين ، عن أبيه ، عن أبي عبدالله (عليه السلام) ، قال : قال رسول الله (صلى الله عليه وآله) : طلب العلم فريضة على كل مسلم ، ألا وإن الله يحب بغاة العلم .

H 33122 – Muhammad Bin Al Hassan Al Saffar in Basaair Al Darajaat from Ibrahim Bin Haashim from Al Husayn bin Al Hassan Bin Zayd Bin Ali Bin Al Husayn from his father who has narrated the following from Abu Abd Allah^{asws}:

'The Messenger of Allah^{saww} said: 'Seeking of knowledge is an obligation on every Muslim, surely Allah^{azwj} Loves the seeker of knowledge'.⁹⁸

[33123] وعن محمد بن حسان ، عن محمد بن علي ، عن عيسى ابن عبدالله العمري ، عن أبي عبدالله (عليه السلام) ، قال : طلب العلم فريضة في كل حال

H 33123 – And from Muhammad Bin Hasaan from Muhammad Bin Ali from Isa Ibn Abd Allah Al-Amary who has narrated the following from Abu Abd Allah^{asws}:

Abu Abd Allah^{asws} said: 'Seeking of knowledge is an obligation under all circumstances'.⁹⁹

[33124] وعن محمد بن الحسين ، عن محمد بن عبدالله ، عن عيسى بن عبدالله ، عن (أحمد) بن علي بن أبي طالب رفعه قال : طلب العلم فريضة من فرائض الله .

⁹⁵ Wasail ul Shia, H. 33118

⁹⁶ Wasail ul Shia, H. 33120

⁹⁷ Ibid, H. 33121

⁹⁸ Ibid, H. 33122

⁹⁹ Ibid, H. 33123

H 33124 – And from Muhammad Bin Al Husayn from Muhammad Bin Abd Allah from Isan Bin Abd Allah from Ahmad who has narrated the following from Ali Bin Abu Talib^{asws}:

Ali^{asws} Bin Abu Talib^{asws} said: 'Seeking of knowledge is an obligation from the obligations from Allah^{azwj}'.¹⁰⁰

[33125] وعن يعقوب بن يزيد ، عن ابن أبي عمير ، عن (أبي عبدالله) رجل من أصحابنا ، عن أبي عبدالله (عليه السلام) قال : قال أمير المؤمنين (عليه السلام) : طلب العلم فريضة على كل مسلم .

H 33125 – And from Yaqoub Bin Yazeed from Ibn Abu Umeyr from Abu Abd Allah a man from our companions who has narrated the following from Abu Abd Allah^{asws}:

'The Amir-ul-Momineen^{asws} said: 'Seeking of knowledge is an obligation on every Muslim'.¹⁰¹

[33126] الحسن بن محمد الطوسي في (الأمالي) عن أبيه ، عن جماعة ، عن أبي المفضل ، عن الفضل بن محمد الشعراني ، عن أبي موسى المجاشعي ، عن محمد بن جعفر ، عن أبيه ، أبي عبدالله (عليه السلام) ، وعن المجاشعي ، عن الرضا ، عن آبائه عن علي (عليهم السلام) قال : قال رسول الله (صلى الله عليه وآله) : العالم بين الجهال كالحي بين الأموات - إلى أن قال : - فاطلبوا العلم فإنه السبب بينكم وبين الله عز وجل ، وإن طلب العلم لفريضة على كل مسلم .

H 33126 – Al-Hassan Bin Muhammad Al-Toosi in Al-Amaali from his father from a group from Abu Al Mufazzal from Al Fazl Bin Muhammad Al Sha'rany from Abu Musa Al Majasha'l from Muhammad Bin Ja'far from his father Abu Abd Allah^{asws} and from Al Majasha'l from Al-Reza^{asws} from his^{asws} father^{asws} who from Ali^{asws}:

'The Messenger of Allah^{saww} said: 'The knowledge in the midst of ignorance is like being in the midst of the dead', until he^{saww} said: 'Seek knowledge of it is the cause between you and between Allah^{azwj} Mighty and Majestic, and the seeking of knowledge is an obligation on every Muslim'.¹⁰²

Seek Knowledge from Masomeen^{asws} and the People of Ahadith:

[33127] وعن أبيه ، عن جماعة ، عن أبي المفضل ، عن جعفر ابن محمد الحسيني عن محمد بن علي بن الحسين بن زيد بن علي ، عن الرضا ، عن آبائه ، عن علي (عليهم السلام) قال : سمعت رسول الله (صلى الله عليه وآله) يقول : طلب العلم فريضة على كل مسلم ، فاطلبوا العلم من مظانه ، واقتبسوه من أهله الحديث .

H 33127 – And from his father from a group from Abu Al Mufazzal from Ja'far Bin Muhammad Al Husayni from Muhammad Bin Ali Bin Al Husayn Bin Zayd bin Ali from Al-Reza^{asws} from Ali^{asws}:

¹⁰⁰ Ibid, H. 33124

¹⁰¹ Ibid, H. 33125

¹⁰² Ibid, H. 33126

'^{asws} heard the Messenger of Allah^{saww} say: 'Seeking of knowledge is an obligation on every Muslim. Seek knowledge from its sources (Masomeen^{asws}) and take it from the People of Ahadith'.¹⁰³

Beware of Sitting with those who Use Analogy in Religion:

[33128] أحمد بن أبي عبدالله في (المحاسن) عن الحسن بن علي بن فضال ، عن ثعلبة بن ميمون ، عن عبد الرحمن بن الحجاج قال : سألت أبا عبدالله (عليه السلام) عن مجالسة أصحاب الرأي ، فقال : جالسهم ، وإياك عن خصلتين تهلك فيهما الرجال : أن تدين بشيء من رأيك ، أو تفتي الناس بغير علم .

H 33128 – Ahmad Bin Abu Abd Allah in Al Mahasin from Al Hassan Bin Ali Bin Fazaal from Thalbat Bin Maymoun from Abdul Rahmaan Bin Al Hajjaj who asked the following question from:

(Al-Hajjaj asked from) Abu Abd Allah^{asws} about sitting with the people of opinion, he^{asws} said: 'If you sit with them then beware of two characteristics which have led men to destruction – To take as religion anything from your opinion, or issuing Fatwa to the people without knowledge'.¹⁰⁴

[33129] وعن علي بن حسان ، عن حدثه ، عن زرارة ، عن أبي عبدالله (عليه السلام) - في حديث - : إن من حقيقة الايمان ان لا يجوز منطقتك علمك .

H 33129 – And from Ali Bin Hasaan from Zararah who has narrated the following Hadith from Abu Abd Allah^{asws}:

'It is from the reality of faith that your speech should not exceed your knowledge'.¹⁰⁵

[33130] وعن محمد بن عيسى ، عن جعفر بن محمد (بن) أبي الصباح ، عن ابراهيم بن أبي سماك ، عن موسى بن بكر ، قال : قال ابو الحسن (عليه السلام) : من أفتى الناس بغير علم لعنته ملائكة الأرض وملائكة السماء .

H 33130 – And from Muhammad Bin Isa from Jafar Bin Muhammad Bin Abu Al Sabah from Ibrahim Bin Abu Samaak from Musa Bin Bakr who has narrated the following from Abu Al Hassan^{asws}:

'The one who issues Fatwa to the people without knowledge gets cursed by the Angels of the earth and the Angels of the Sky'.¹⁰⁶

[33131] وعن أبيه ، عن فضالة بن أيوب ، عن اسماعيل بن (أبي) زياد ، عن أبي عبدالله ، عن أبيه (عليهما السلام) ، قال : قال رسول الله (صلى الله عليه واله) : من أفتى الناس بغير علم لعنته ملائكة السماء والأرض

¹⁰³ Wasail ul Shia, H. 33127

¹⁰⁴ Ibid, H. 33128

¹⁰⁵ Ibid, H. 33129

¹⁰⁶ Wasail ul Shia, H. 33130

H 33131 – And from his father from Fazaalat Bin Ayoub from Ismail Bin Abu Ziyad from Abu Abd Allah^{asws} from his^{asws} father^{asws}, said: 'The Messenger of Allah^{saww} said: 'The one who issues Fatwa to the people without knowledge gets cursed by the Angels of the sky and the earth'.¹⁰⁷

[33132] الحسن بن علي بن شعبة في (تحف العقول) عن النبي (صلى الله عليه وآله) قال : من أفتى الناس بغير علم لعنته ملائكة السماء والأرض .

H 33132 – Al-Hassan Bin Ali Bin Sha'ba in Tuhaf ul Uqool has reported the following from the Prophet^{saww}:

'One who issues Fatwa to the people without knowledge gets cursed by the Angels of the sky and the earth'.¹⁰⁸

[33133] وعن أمير المؤمنين (عليه السلام) في وصيته لكميل ابن زياد قال ، يا كميل ! لا غزو إلا مع إمام عادل ، ولا نفل إلا من إمام فاضل ، يا كميل ! هي نبوة ورسالة وإمامة ، وليس بعد ذلك إلا موالين متبعين ، أو مبتدعين ، إنما يتقبل الله من المتقين ، يا كميل ! لا تأخذ إلا عنا تكن منا . الحديث .

H 33133 – And from th Amir-ul-Momineen^{asws} in a will to Kumail Ibn Ziyad said:

Amir-ul-Momineen^{asws} said: 'O Kumail! There is no (military) expedition without a just Imam^{asws}, and no spoils of war except from a virtuous Imam^{asws}. O Kumail! This is Prophet-hood and Messenger-ship and Imamate, and there is nothing after that except for the obedient slaves or innovators. Surely, Allah^{azwj} accepts from the pious, O Kumail! Do not take except from us^{asws} and never try to (become one) of us^{asws}.¹⁰⁹

[33134] وقال الشهيد الثاني في كتاب (الآداب) ، والطبرسي في (مجمع البيان) : روينا بإسنادنا الصحيح إلى أبي الحسن علي بن موسى الرضا ، عن آبائه (عليهم السلام) ، عن النبي (صلى الله عليه وآله) ، أنه قال : طلب العلم فريضة على كل مسلم ، فاطلبوا العلم في مظانه ، واقتبسوه من أهله . الحديث .

H 33134 – And Al Shaheed Al Thany said in Al Adaab, and Al Tabarsy in Majma UI Bayaan and narrated from a correct chain going up to Abu Al Hassan Ali Bin Musa Al Ridha^{asws}, from his^{asws} father^{asws} from the Prophet^{saww}, said:

Rasool Allah^{saww} said: 'Seeking of knowledge is an obligation on every Muslim. Seek knowledge from its source, the people^{asws} of knowledge'.¹¹⁰

[33135] محمد بن علي بن الحسين في (الأمالي) عن ابن المتوكل ، عن السعد آبادي ، عن أحمد بن أبي عبدالله ، عن عبد العظيم الحسيني ، عن علي بن جعفر ، عن أخيه موسى بن جعفر (عليه السلام) ، عن آبائه (عليهم السلام) - في حديث - قال : ليس لك أن تتكلم بما شئت ، لأن الله عز وجل يقول : (**ولا تقف ما ليس لك به علم**)

¹⁰⁷ Ibid, H. 33131

¹⁰⁸ Ibid, H. 33132

¹⁰⁹ Ibid, H. 33133

¹¹⁰ Wasail ul Shia, H. 33134

[H 33135](#) – Muhammad Bin Ali Bin Al Husayn in Al Amaali from Ibn Al-Mutawakkil from Al-Sa'd Abaadi from Ahmad Bin Abu Abd Allah, from Abdula Azeem Al-Hassani from Ali Bin Jafar from his brother Musa Bin Ja'far^{asws} has reported the following from his^{asws} forefathers^{asws}: 'It is not for you to say what you like because Allah^{azwj} Mighty and Majestic Says **[17:36] And follow not that of which you have not the knowledge.**¹¹¹

¹¹¹ Ibid, H. 33135

Chapter Four: The Book and Its Inheritors

The Quran:

[33143] الحسن بن علي العسكري (عليه السلام) في (تفسيره) عن آبائه ، عن النبي (صلى الله عليه وآله) - في حديث - قال : أتدرون متى يتوفر على المستمع والقارئ هذه المثوبات العظيمة ؟ إذا لم (يقل في القرآن برأيه) ، ولم يجف عنه ، ولم يستأكل به ، ولم يراء به ، وقال : عليكم بالقرآن ، فإنه الشفاء النافع ، والدواء المبارك ، عصمة لمن تمسك به ، ونجاة لمن اتبعه ، ثم قال : أتدرون من المتمسك به ، الذي يتمسكه ينال هذا الشرف العظيم ؟ هو الذي يأخذ القرآن وتأويله عنا أهل البيت وعن وسائطنا ، السفراء عنا إلى شيعتنا ، لا عن آراء المجادلين ، فأما من قال في القرآن برأيه فإن اتفق له مصادفة صواب فقد جهل في أخذه عن غير أهله ، وإن أخطأ القائل في القرآن برأيه فقد تبوأ مقعده من النار .

H 33143 – Al-Haasan Bin Ali Al-Askary^{asws} in his^{asws} Tafseer from his^{asws} forefathers, has narrated the following Hadith from the Prophet^{saww}:

Rasool Allah^{saww} said: 'Do you know when the reciter and the attentive listener of the Quran will get this great reward? This will be when they do not speak from the Quran by their opinion, nor do they hold back anything from it, nor do they eat from it, nor read it to show-off'. And said: "For you the Quran is a beneficial healer and a blessed medicine. For the one who associates himself with it and is obedient to it, there is salvation'. Then (Rasool Allah^{saww}) said: "Do you know who are those that attach themselves to this great honour? These are the ones who take the Quran and its explanation from us the People of the Household^{asws} or from those intermediaries who are between us^{asws} and our Shiites (Raviyan-e-Ahadith)¹¹², and not from the disputers or those that indulge in analogies. And if someone speaks from the Quran by his opinion, and even if by coincidence turns out to be right, he will still be ignorant in that he took it from the wrong source, and if he errs in what he says about the Quran by his opinion, he will have reserved his seat in the Fire'.¹¹³

The Thaqaleen:

[33144] أقول : وقد تواتر بين العامة والخاصة عن النبي (صلى الله عليه وآله) ، أنه قال : إني تارك فيكم الثقلين ما إن تمسكتم بهما لن تضلوا : كتاب الله ، وعترتي أهل بيتي ، وأنهما لن يفترقا حتى يردا عليّ الحوض .

H 33144 – This is commonly related between the generality of Muslims and specific ones (Shiites) from the Prophet^{saww}, he^{saww} said:

(Prophet^{saww} said) 'I am leaving behind for you two weighty things, if you were to attach yourself to them you will not go astray – the Book of Allah^{azwj}, and

¹¹² The narrators of the Holy Traditions

¹¹³ Wasail ul Shia, H. 33143

my^{saww} Progeny^{asws}, the People^{asws} of my^{saww} Household, for these two will not separate until they return to me^{saww} to the Fountain'.¹¹⁴

[33145] وعن رسول الله (صلى الله عليه وآله) أنه قال : أهل بيتي كسفينة نوح ، من ركبها نجا ، ومن تخلف عنها غرق .

H 33145 – And from the Messenger of Allah^{saww} who^{saww} said:

'The People^{asws} of My^{saww} Household are like the Ark of Noah^{asws}, the one who sails in it will be salvaged, and the one who opposes them^{asws} will be drowned'.¹¹⁵

Ali^{asws} is the Door and I^{saww} am the City of the Knowledge:

[33146] وعنه (صلى الله عليه وآله) أنه قال : أنا مدينة العلم ، وعلي بابها .

H 33146 – And he^{saww} said: 'I^{saww} am the city of knowledge, and Ali^{asws} is its gate'.¹¹⁶

The Silent and the Speaking Quran:

[33147] وعن أمير المؤمنين (عليه السلام) قال : هذا كتاب الله الصامت ، وأنا كتاب الله الناطق .

H 33147 – And Amir-ul-Momineen^{asws} said: 'This is the Book of Allah^{azwj} which is silent, and I^{asws} am the Book of Allah^{azwj} which speaks'.¹¹⁷

[33136] محمد بن يعقوب ، عن علي بن إبراهيم ، عن أبيه ، عن ابن فضال ، عن ثعلبة ، عن صباح الأزرق ، عن حكم الحناط ، عن أبي بصير ، عن أبي جعفر (عليه السلام) ، والحكم ، عن ابن أبي يعفور ، عن أبي عبدالله (عليه السلام) قال : من حكم في درهمين بغير ما أنزل الله عز وجل ممن له سوط أو عصا فهو كافر بما أنزل الله عز وجل على محمد (صلى الله عليه وآله) .

H 33136 – Muhammad Bin Yaqoub from Ali Bin Ibrahim from his father from Ibn Fazaal from Tha'albat from Sabaah Al Azraq from Hakam Al Hanaat from Abu Baseer from Abu Ja'far^{asws} and from Al Hakam from Ibn Abu Ya'four who has narrated the following from Abu Abdullah^{asws}:

'One who issues an order about two Dirhams other than what Allah^{azwj} Mighty and Majestic (has Commanded) be it by a whip or stick, is a denier of what was Sent down by Allah^{azwj} Mighty and Majestic on Muhammad^{saww}'.¹¹⁸

¹¹⁴ Ibid, H. 33144

¹¹⁵ Wasail ul Shia, H. 33145

¹¹⁶ Ibid, H. 33146

¹¹⁷ Ibid, H. 33147

¹¹⁸ Ibid, H. 33136

[33137] وعنه ، عن أبيه ، عن ابن أبي عمير ، عن محمد بن حمران ، عن أبي بصير قال : سمعت أبا عبد الله (عليه السلام) يقول من حكم في درهمين بغير ما أنزل الله عزّ وجلّ فهو كافر بالله العظيم .

H 33137 – And from him from his father from Ibn Abu Umeyr from Muhammad Bin Hamraan from Abu Baseer, said that he has heard the following from Abu Abdullah^{asws}:

‘One who issues an order about two Dirhams other than what was Sent down by Allah^{azwj} is a denier of Allah^{azwj} the Almighty’.¹¹⁹

[33138] وعن عدة من أصحابنا ، عن أحمد بن محمد ، عن الحسين بن سعيد ، عن بعض أصحابنا ، عن عبد الله بن مسكان رفعه ، قال : قال رسول الله (صلى الله عليه وآله) : من حكم في درهمين بحكم جور ، ثم جبر عليه كان من أهل هذه الآية : (ومن لم يحكم بما أنزل الله فأولئك هم الكافرون) فقلت : كيف يجبر عليه ؟ فقال : يكون له سوط وسجن فيحكم عليه ، فإن رضي بحكمه ، وإلا ضربه بسوط ، وحبسه في سجنه .

H 33138 – And from a number of our companions from Ahmad Bin Muhammad from Al Husayn Bin Sa’eed from one of our companions from Abdullah Bin Muskan in a Marfu’ manner has reported the following:

The Messenger of Allah^{saww} said: ‘One who issues an order about two Dirhams with tyranny, then compels it on him is like the one who came under the Verse **and whoever did not judge by what Allah revealed, those are they that are the transgressors**’. [5:47]¹²⁰

Who Gives a Wrong Judgement (Fatwa) will be Punished:

[33139] وعنهم ، عن سهل بن زياد ، عن محمد بن عيسى ، عن أبي عبد الله المؤمن ، عن معاوية بن وهب ، قال : سمعت أبا عبد الله (عليه السلام) يقول : أي قاض قضى بين اثنين فأخطأ سقط أبعد من السماء

H 33139 – And from him from Sahl Bin Ziyad from Muhammad Bin Isa from Abu Abdullah Al Mu’min from Muawiya Bin Wahab, said that he heard the following from Abu Abdullah^{asws}:

‘Whoever judges between two (matters) and errs, has fallen higher than the sky’.¹²¹

[33140] محمد بن علي بن الحسين بإسناده عن أبي بصير ، قال : قال أبو جعفر (عليه السلام) : من حكم في درهمين فأخطأ كفر

H 33140 – Muhammad Bin Ali Bin Al Husayn by his chain from Abu Baseer, said that Abu Ja’far^{asws} said: ‘One who issues an erroneous order about two Dirhams has disbelieved’.¹²²

¹¹⁹ Wasail ul Shia, H. 33137

¹²⁰ Ibid, H. 33138

¹²¹ Ibid, H. 33139

¹²² Ibid, H. 33140

[33141] قال : وقال (عليه السلام) : الحكم حكمان : حكم الله ، وحكم أهل الجاهلية ، فمن أخطأ حكم الله حكم بحكم أهل الجاهلية ، ومن حكم بدرهمين بغير ما أنزل الله عز وجل فقد كفر بالله تعالى .

H 33141 – And he^{asws} said: 'Orders are of two types – Order of Allah^{azwj} and the order of the people of ignorance. Whoever errs in the Order of Allah^{azwj} has issued the order of the people of ignorance, and one who issues an order about two Dirhams other than what Allah^{azwj} Mighty and Majestic has Sent down, has denied Allah^{azwj} the High'.¹²³

[33142] وفي (عقاب الأعمال) بسند تقدم في عيادة المريض عن النبي (صلى الله عليه وآله) ، قال : ومن (حكم بما لم يحكم به) الله كان كمن شهد بشهادة زور ، ويقذف به في النار ، يعذب بعذاب شاهد الزور

H 33142 – And in Iqaab Ul-Amaal by the same chain as before about consoling those who are sick, the Prophet^{saww}, said: 'And one who issues an order which Allah^{azwj} had not issued is like the one who bore false testimony, and will be flung into the Fire, and will be given the Punishment befitting the one who bears false testimony'.¹²⁴

[33148] العياشي في (تفسيره) عن أبي بصير ، عن أبي عبدالله (عليه السلام) قال : من حكم في درهمين بغير ما أنزل الله فقد كفر ، ومن حكم في درهمين فأخطأ كفر .

H 33148 – Al-Ayyashi in his Tafseer from Abu Baseer from Abu Abdullah^{asws}, said: 'One who issues an order about two Dirhams other than what has been Sent down by Allah^{azwj} has disbelieved, and one who errs in his order about two Dirhams has disbelieved'.¹²⁵

[33149] وعن أبي بصير ، عن أبي عبدالله (عليه السلام) قال : سمعته يقول : من حكم في درهمين بغير ما أنزل الله فهو كافر بالله العظيم

H 33149 – And from Abu Baseer from Abu Abdullah^{asws}, said:

'One who issues an order about two Dirhams other than what has been Sent down by Allah^{azwj} has denied Allah^{azwj}'.¹²⁶

[33150] وعن ابن عياش ، عن أبي عبدالله (عليه السلام) ، قال : من حكم في درهمين بغير ما أنزل الله فقد كفر ، قلت : كفر بما أنزل الله ؟ أو كفر بما أنزل على محمد (صلى الله عليه وآله) ؟ قال : ويلك إذا كفر بما أنزل على محمد (صلى الله عليه وآله) فقد كفر بما أنزل الله .

H 33150 – And from Ibn Ayyash from Abu Abdullah^{asws}, said:

¹²³ Wasail ul Shia, H. 33141

¹²⁴ Ibid, H. 33142

¹²⁵ Ibid, H. 33148

¹²⁶ Ibid, H. 33149

'One who issues an order about two Dirhams other than what Allah^{azwj} has Sent down has disbelieved'. I said, 'Disbelieved in what Allah^{azwj} has Sent down, or disbelieved in what was Sent down upon Muhammad^{saww}? He^{asws} said: 'Woe be unto you! Disbelief in what was Sent down upon Muhammad^{saww} is disbelief in what has been Sent down by Allah^{azwj}'.¹²⁷

Who has the Right of Istinbaat (Interpretation)?

[33151] محمد بن يعقوب ، عن علي بن إبراهيم ، عن أبيه ، عن الحسن بن محبوب ، عن محمد بن الفضل ، عن أبي حمزة ، عن أبي جعفر (عليه السلام) - في حديث طويل - قال : وإن الله لم يجعل العلم جهلا ، ولم يكل امره إلى أحد من خلقه ، لا إلى ملك مقرب ، ولا نبي مرسل ، ولكنه أرسل رسولا من ملائكته ، فقال له : قل كذا وكذا ! فأمرهم بما يحب ، ونهاهم عما يكره ، فقص عليهم أمر خلقه بعلم ، فعلم ذلك العلم ، وعلم أنبيائه وأصفياه من الانبياء والأصفياء - إلى أن قال : - ولولا الأوامر استنباط العلم وللهداة ، ثم قال : فمن اعتصم بالفضل انتهى بعلمهم ، ونجا بنصرتهم ، ومن وضع ولادة أمر الله ، وأهل استنباط علمه في غير الصفوة من بيوتات الأنبياء فقد خالف أمر الله ، وجعل الجهال ولادة أمر الله والمتكلفين بغير هدى من الله ، وزعموا أنهم أهل استنباط علم الله ، فقد كذبوا على الله ورسوله ، ورغبوا عن وصيه وطاعته ، ولم يضعوا فضل الله حيث وضعه الله ، فضلوا وأضلوا أتباعهم ، ولم يكن لهم حجة يوم القيامة - إلى أن قال : - في قوله تعالى : (**فإن يكفر بها هؤلاء فقد وكلنا بها قوما ليسوا بها بكافرين**) فإنه وكل بالفضل من أهل بيته والاكوان والذرية ، وهو قوله تعالى : إن يكفر به امتك فقد وكلت أهل بيتك بالايمن الذي أرسلتك به لا يكفرون به أبدا ، ولا اضيع الايمان الذي أرسلتك به من أهل بيتك من بعدك علماء أمتك ، ولولا أمري بعدك ، وأهل استنباط العلم ، الذي ليس فيه كذب ، ولا اثم ، ولا زور ، ولا بطر ، ولا رياء - إلى أن قال : - فاعتبروا أيها الناس فيما قلت ، حيث وضع الله ولايته ، وطاعته ، ومودته ، واستنباط علمه ، وحججه ، فايها تقتبلوا ، وبه فاستمسكوا تنجوا ، وتكون لكم الحجة يوم القيامة وطريق ربكم جل وعز ، (لا تصل ولاية الله)⁽⁴⁾ إلا بهم ، فمن فعل ذلك كان حقا على الله أن يكرمه ولا يعذبه ، ومن يأت الله بغير ما أمره كان حقا على الله أن ينزله ، وأن يعذبه.

H 33151 — Muhammad bin Yaqoub from Ali Bin Ibrahim from his father from Al Hassan Bin Mahboub from Muhammad Bin Al Fazl from Abu Hamza who has narrated the following in a lengthy Hadith from Abu Ja'far^{asws}.

'And surely Allah^{azwj} has not Kept knowledge within ignorance, and has not given the authority of His^{azwj} Affair to any one from His^{azwj} creation, not an Angel of Proximity nor a Messenger, but whenever He^{azwj} Sent an Angel as a messenger, He^{azwj} Told him 'Say such and such!' He^{azwj} Ordered them that what He^{azwj} Loved and Prohibited them from that which He^{azwj} Abhorred. He^{azwj} Sent them to His^{azwj} creation with knowledge, Taught them that knowledge, and Taught the Prophets^{as} and their Trustees^{as} from the Prophets^{as} and the Trustees^{as} to the extent that He^{azwj} Said that (Ul il Amr) those in authority and the Guides have the right of Istinbaat¹²⁸. Then Said, 'Whosoever held fast to the virtues found a way to their^{asws} knowledge, and achieved salvation by their^{asws} help'. Whoever considered those in authority and the people of Istinbaat by their^{asws} knowledge to be other than their^{asws}

¹²⁷ Wasail ul Shia, H. 33150

¹²⁸ Interpretation of Religious Laws, however, its meanings have changed, today it means the extraction of religious law based on the application of logic by the Jurist. (Al-munjid)

characteristics of the Prophets^{asws}, to be other (people) than these, has gone against the Order of Allah^{azwj}, and made the ignorant to be as the guardians from Allah^{azwj}, the strivers without Guidance from Allah^{azwj} and they consider themselves to be the people of *Istinbaat* of the Knowledge of Allah^{azwj}.

They have forged lies against Allah^{azwj} and His^{azwj} Prophet^{saww} and these are that they have turned against his^{saww} Trustee^{asws} and the obedience to him^{asws} and did not give him^{asws} the preference that Allah^{azwj} had given him^{asws}. They have gone astray and have led others astray, and on the Day of Judgement they will not have any proof for themselves', to the extent that he^{saww} referred to the Words of Allah^{azwj} in the Verse **[6:89] therefore if these disbelieve in it We have already entrusted with it a people who are not disbelievers in it.** And these are all the virtues of the People of the Household^{asws} and their^{asws} brothers and their^{asws} Progeny, and this is in the Words of The High^{azwj} 'If this community of yours^{saww} disbelieves in this then We^{azwj} will transfer it to the People^{asws} of your^{saww} Household who^{asws} have faith in your^{saww} Message and will never ever disbelieve in it, and after you^{saww} the scholars of your^{saww} community will not let it go waste that which We^{azwj} have Sent you^{saww} with, those that are in authority after you^{saww}, and the People of *Istinbaat* with knowledge, in whom there are no lies, nor any sin, nor any wrongdoing, nor any mischief, nor any opinions', until he^{saww} said, 'O People! Place reliance upon what I^{saww} have said to you as where Allah^{azwj} has Placed His^{azwj} Wilayat (Mastership), His^{azwj} Obedience, His^{azwj} Love, and the *Istinbaat* of His^{azwj} Knowledge, and His^{azwj} Proofs and accept them^{asws} and attach yourselves to attain salvation, for on the Day of Judgement this will be your evidence and this is the Way of your Lord^{azwj}, and do not make as intermediaries to the Wilayat of Allah^{azwj} except by them^{asws}. Whosoever were to do that would have the right of being Honoured by Allah^{azwj} and not to be Punished by Him^{azwj}, and whoever were to take to others besides them^{asws}, would incur the right to be Disgraced by Him^{azwj} and Punished'.¹²⁹

[33152] وبإسناده الآتي عن أبي عبدالله (عليه السلام) في رسالة طويلة له إلى أصحابه ، أمرهم بالنظر فيها وتعاهدها ، والعمل بها ، من جملتها : أيتها العصابة المرحومة المفلحة ! إن الله أتم لكم ما آتاكم من الخير ، واعلموا أنه ليس من علم الله ولا من أمره أن يأخذ أحد من خلق الله في دينه بهوى ، ولا رأي ، ولا مقاييس ، قد أنزل الله القرآن ، وجعل فيه تبيان كل شيء ، وجعل للقرآن وتعلم القرآن أهلاً ، لا يسع أهل علم القرآن الذين آتاهم الله علمه أن يأخذوا (في دينهم) بهوى ولا رأي ، ولا مقاييس ، وهم أهل الذكر الذين أمر الله الأمة بسؤالهم - إلى أن قال : - وقد عهد إليهم رسول الله (صلى الله عليه وآله) قبل موته ، فقالوا : نحن بعد ما قبض الله عز وجلّ رسوله (صلى الله عليه وآله) يسعنا أن نأخذ بما اجتمع عليه رأي الناس بعد قبض الله رسوله (صلى الله عليه وآله) ، وبعد عهده الذي عهد إلينا ، وأمرنا به ، مخالفاً لله ولرسوله (صلى الله عليه وآله) فما أحد أجراً على الله ، ولا أبين ضلالة ممن أخذ بذلك ، وزعم أن ذلك يسعه ، والله إن الله على خلقه أن يطيعوه ، ويتبعوا أمره في حياة محمد (صلى الله عليه وآله) وبعد موته ، هل يستطيع أولئك أعداء الله أن يزعموا أن أحداً ممن أسلم مع محمد (صلى الله عليه وآله) أخذ بقوله ، ورأيه ومقاييسه ؟ فإن قال : نعم فقد كذب على الله

¹²⁹ Wasail ul Shia, H. 33151

، وضلّ ضلّالاً بعيداً ، وإن قال : لا لم يكن لاحد أن يأخذ برأيه ، وهواه ومقاييسه ، فقد أقر بالحجة على نفسه ، وهو ممن يزعم أن الله يطاع ، ويتبع أمره بعد قبض رسول الله (صلى الله عليه وآله) - إلى أن قال : - وكما أنه لم يكن لاحد من الناس مع محمد (صلى الله عليه وآله) أن يأخذ بهواه ، ولا رأيه ، ولا مقاييسه خلافاً لأمر محمد (صلى الله عليه وآله) ، كذلك لم يكن لأحد بعد محمد (صلى الله عليه وآله) أن يأخذ بهواه ، ولا رأيه ، ولا مقاييسه ، ثم قال : واتبعوا آثار رسول الله (صلى الله عليه وآله) وسنته ، فخذوا بها ، ولا تتبعوا أهواءكم ورأيكم فتضلوا ، فإن أضل الناس عند الله من اتبع هواه ورأيه بغير هدى من الله ، وقال : أيتها العصابة! عليكم بآثار رسول الله (صلى الله عليه وآله) وسنته ، وآثار الأئمة الهداة من أهل بيت رسول الله (صلى الله عليه وآله) من بعده وسنتهم ، فإنه من أخذ بذلك فقد اهتدى ، ومن ترك ذلك ورغب عنه ضل ، لأنهم هم الذين أمر الله بطاعتهم وولايتهم. الحديث .

H 33152 - And by a chain from Abu Abdullah^{asws} in a lengthy letter to his^{asws} companions, where he^{asws} ordered them to look at it carefully, take an oath on it and abide by it, the summary of which is:

‘O you who are awash with the Mercy and are the successful ones! Surely, Allah^{azwj} has Completed for you the good, and know that it is not from the Knowledge of Allah^{azwj} nor from His^{azwj} Orders that any one from the creation of Allah^{azwj} should be taken in His^{azwj} Religion by way of desires, nor by opinion, nor by analogy. Allah^{azwj} Sent down the Quran and Kept the explanation of everything in it, and for the learning of it Appointed its People^{asws}. Even for the People of knowledge whom He^{azwj} had Endowed with the Knowledge, did not Permit them to take to Religion by desires, or opinions or analogies, and they are the People of Remembrance (*Ahl Ul Zikr*) to whom Allah^{azwj} had Ordered the people to ask’. To the extent that he^{asws} said: ‘And a covenant was taken from them by the Messenger of Allah^{saww} about this before his^{saww} death’. They (the Muslims) said, ‘After Allah^{azwj} Takes His^{azwj} Messenger, we have the right to appoint whoever the people have a consensus on as per their opinion, and this was after the covenant had already been take about us^{asws} and Rasool Allah^{saww} order them, but they opposed Allah^{azwj} and His^{azwj} Messenger^{saww}. No one is more audacious towards Allah^{azwj} nor has anyone gone more astray than the one who does that, and thinks that he has the right to do it.

By Allah^{azwj}! It is for the creation of Allah^{azwj} that they should obey His^{azwj} Order during the lifetime of Muhammad^{saww} and after his^{saww} death. Is it for these enemies of Allah^{azwj} that any of them who submitted to Islam with Muhammad^{saww} that they should take to their own talks and opinions and analogies? If he says, yes, then he has forged a lie against Allah^{azwj} and has strayed a far straying, and if he were to say, no, that no one has the right to take religion by the way of desires and opinions and analogies, then he has accepted the proof against himself, and he will be of those who think that obedience is to Allah^{azwj} and after the passing away of the Messenger of Allah^{saww} obedience to His^{azwj} Order is to ‘that to that person’.

Until he^{asws} said: 'And if it is not for any one from the people with Muhammad^{saww} to take to Religion by way of desires, opinions and analogies, then it is not for any one to take to Religion by way of desires, opinions and analogies, after Muhammad^{saww}'. Then he^{asws} said: 'And follow the footsteps of the Messenger of Allah^{saww} and his^{saww} way (Sunnah), and by it, and do not follow your desires and opinions and analogies, for you will have gone astray. The one who has strayed the most from among the people, in front of Allah^{azwj} is the one who takes to his own desires, and opinions without any guidance from Allah^{azwj}'. And he^{asws} said: 'O group! It is upon you to follow the footsteps and the Sunnah of the Messenger of Allah^{saww} and the footsteps of the Imams^{asws} of Guidance from the People of the Household of the Messenger of Allah^{saww} after him^{saww} and his^{saww} Sunnah. The one who takes to that has been guided and the one who avoids that and turns away has gone astray, because it is they^{asws} that Allah^{azwj} has Ordered to be followed and be in their Wilayah (Mastership)'.¹³⁰

Use of Analogy is Forbidden (The derivation of Fatwa)!

[33153] وعنه ، عن محمد بن عيسى بن عبيد ، عن يونس بن عبد الرحمن ، عن سماعة بن مهران ، عن أبي الحسن موسى (عليه السلام) - في حديث - قال : مالكم وللقياس ، إنما هلك من هلك من قبلكم بالقياس ، ثم قال : إذا جاءكم ما تعلمون فقولوا به ، وإذا جاءكم ما لا تعلمون فما - وأوماً بيده إلى فيه - ثم قال : لعن الله أبا حنيفة ، كان يقول : قال علي (عليه السلام) ، وقلت ، وقالت الصحابة ، وقلت ، ثم قال : أكننت تجلس إليه ؟ قلت : لا ، ولكن هذا كلامه فقلت : أصلحك الله ، أتى رسول الله (صلى الله عليه وآله) الناس بما يكتفون به في عهده ؟ قال : نعم ، وما يحتاجون إليه إلى يوم القيامة ، فقلت : فضاع من ذلك شيء ؟ فقال : لا ، هو عند أهله .

H 33153 – And from him from Muhammad Bin Isa Bin Bin Ubeyd from Yunus Bin Abdul Rahmaan from Sama'at Bin Mehran who has narrated the following from Abu Al-Hassan Musa^{asws}.

(Imam Musa^{asws} said) 'What have you to do with analogy? Those who were destroyed from 'the destroyed ones' before you, were due to analogy'. Then said: 'If they come to you and you know about it, then speak about it, and if they come to you and you do not know,' – and he^{asws} raised his^{asws} hand to cover his^{asws} mouth.' Then said: 'May Allah^{azwj} Curse Abu Hanifa who said that Ali^{asws} says this, and I say this, and the Sahaab says this and I say this'. Then said, Do you sit with them?' I said, 'No, but these are their words. Did the Messenger of Allah^{saww} give to the people all that was sufficient for them?' He^{asws} said: 'Yes, and whatever they will need up to the Day of Judgement'. I said. 'Has anything been wasted from it?' He^{asws} said: 'No, it is with the entrusted ones'.¹³¹

¹³⁰ Wasail ul Shia, H. 33152

¹³¹ Wasail ul Shia, H. 33153

[33160] وعن محمد بن إسماعيل ، عن الفضل بن شاذان ، عن صفوان بن يحيى ، عن عبد الرحمن بن الحجاج ، عن أبان بن تغلب ، عن أبي عبدالله (عليه السلام) قال : إن السنة لا تقاس ، ألا ترى أن المرأة تقضي صومها ، ولا تقضي صلاتها، يا أبان ان السنة اذا قيست بحق الدين . أقول : فيه وفي أمثاله - وهي كثيرة جدا - دلالة على بطلان قياس الأولوية .

H 33160 – And from Muhammad Bin Ismail, from Al-Fazl Bin Shazaan, from Safwaan Bin Yahya, from Abdul Rahmaan Bin Al-Hajjaj, from Aban Bin Tablugh who has narrated the following from Abu Abdullah^{asws}.

'The Sunnah is not attained by analogy. Have you not seen the woman makes up for her Fasts, and does not make up for her Prayers. O Aban! The one who uses analogy in the Sunnah has destroyed the Religion'.¹³²

[33168] وعن الحسين بن محمد ، عن معلى بن محمد ، عن الحسن بن علي الوشاء ، عن أبان بن عثمان ، عن أبي شيبه الخراساني ، قال : سمعت ابا عبدالله (عليه السلام) يقول : إن أصحاب المقاييس طلبوا العلم بالمقاييس فلم تزد هم المقاييس من الحق إلا بعدا ، وإن دين الله لا يصاب بالمقاييس .

H 33168 – And from Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Al Hassan Bin Ali Al Washa', from Aban Bin Uthman, from Abu Shiat Al Khorasani who has narrated the following from Abu Abdullah^{asws}.

'Surely the people of analogy seek knowledge by their analogies, and their analogies do not increase except for distancing them (more) from the truth, and the Religion of Allah^{azwj} cannot be attained by analogies'.¹³³

[33183] وعن بعض أصحابنا ، عن معاوية بن ميسرة بن شريح قال : شهدت أبا عبدالله (عليه السلام) في مسجد الخيف ، وهو في حلقة ، فيها نحو من مائتي رجل ، وفيهم عبدالله بن شبرمة ، فقال له : يا أبا عبدالله ! إنا نقضي بالعراق فنقضي بالكتاب والسنة ، ثم ترد علينا المسألة فنجتهد فيها بالرأي - إلى أن قال : - فقال أبو عبدالله (عليه السلام) : فأبي رجل كان علي بن أبي طالب (عليه السلام) ؟ فأطراه ابن شبرمة ، وقال فيه قولا عظيما فقال له أبو عبدالله (عليه السلام) ؛ فان عليا (عليه السلام) أباي أن يدخل في دين الله الرأي ، وأن يقول في شيء من دين الله بالرأي والمقاييس - إلى أن قال : - لو علم ابن شبرمة من أين هلك الناس ما دان بالمقاييس ، ولا عمل بها .

H 33183 – And from one of our companions, from Muawiya Bin Maysara bin Shareeh, who has narrated the following:

'I witnessed Abu Abdullah^{asws} in the Masjid of Al-Kheef, and he^{asws} was encircled by two hundred men, and among them was Abdullah bin Shibrama who said to him^{asws}, 'O Abu Abdullah^{asws}! We are the judges of Iraq and give Judgements by the Book and the Sunnah, then if problematic matters get referred to us we strive (do Ijtihad) in them by judgement,' until he said that Abu Abdullah^{asws} said; 'Is there any man like Ali^{asws} Bin Abu Talib^{asws} (among you)' Ibn Shibrama said, 'He^{asws} was great!'

¹³² Wasail ul Shia, H. 33160

¹³³ Ibid, H. 33168

Abu Abdullah^{asws} said to him: 'Even Ali^{asws} did not include his^{asws} personal judgement in the Religion of Allah^{azwj}, nor said anything in the Religion of Allah^{azwj} by opinion and analogy,' until he^{asws} said: 'Had Ibn Shibrama known where destruction lies for the people who analogise in religion, he would not have acted by it'.¹³⁴

[33182] وعن أبيه ، عن ذكره ، عن أبي عبد الله (عليه السلام) في رسالة إلى أصحاب الرأي والقياس : أما بعد ، فإن من دعا غيره إلى دينه بالارتياض والمقاييس لم ينصف ولم يصب حظه ، لأن المدعو إلى ذلك أيضا لا يخلو من الارتياض والمقاييس ، ومتى لم يكن بالداعي قوة في دعائه على المدعو لم يؤمن على الداعي أن يحتاج إلى المدعو بعد قليل ، لأننا قد رأينا المتعلم الطالب ربما كان فائقا لمعلمه ولو بعد حين ، ورأينا المعلم الداعي ربما احتاج في رأيه إلى رأي من يدعو ، وفي ذلك تحير الجاهلون ، وشك المرتابون ، وظن الظانون ، ولو كان ذلك عند الله جائزا لم يبعث الله الرسل بما فيه الفصل ، ولم ينه عن الهزل ، ولم يعب الجهل ، ولكن الناس لما سفهوا الحق ، وغمطوا النعمة ، واستغنوا بجهلهم وتدابيرهم عن علم الله ، واكتفوا بذلك عن (1) رسله والقوام بأمره ، وقالوا : لا شيء إلا ما أدركته عقولنا ، وعرفته ألبابنا ، فولاهم الله ما تولوا ، وأهملهم وخذلهم حتى صاروا عبدة أنفسهم من حيث لا يعلمون ، ولو كان الله رضي منهم اجتهدهم وارتياضهم فيما ادعوا من ذلك لم يبعث إليهم فاصلا لما بينهم ، ولا زاجرا عن وصفهم ، وإنما استدللنا أن رضا الله غير ذلك ، ببعثه الرسل بالأمور القيمة الصحيحة ، والتحذير من الأمور المشككة المفسدة ، ثم جعلهم أبوابه وصراطه والأدلاء عليه بأمور محجوبة عن الرأي والقياس ، فمن طلب ما عند الله بقياس ورأي لم يزد من الله إلا بعدا ، ولم يبعث رسولا قط - وإن طال عمره - قابلا من الناس خلاف ما جاء به ، حتى يكون متبوعا مرة وتابعا أخرى ، ولم ير أيضا فيما جاء به استعمل رأيا ولا مقياسا ، حتى يكون ذلك واضحا عنده كالوحي من الله ، وفي ذلك دليل لكل ذي لب وحجى ، إن أصحاب الرأي والقياس مخطئون مدحضون . الحديث .

H 33182 – And from his father from a narrator, from Abu Abdullah^{asws} in a letter to the people of opinions and analogies: 'After this, the one who calls others to his religion by way of opinions and analogies has neither done justice nor he is on the right way, for the one who is called would also not be free from opinions and analogies.

And when the caller no longer has the strength in his call, the called one no longer believes in him, and the caller ends up being in need of the followers after a while, for we have seen that a student sometimes becomes more knowledgeable than the teacher after a while, and we have seen that the teacher who was the caller, falls in need of the opinion of the student who was the 'called one', and in that is the confusion for the ignorant, and doubt for the doubters and the conjecture for those that conjecture, and if that was permissible with Allah^{azwj}, He^{azwj} would not have Sent Messengers in succession, nor Forbidden humour nor Reflected ignorance as a defect.

But, when people started considering truth as being vain and wasted the Grace (bounties), and brushed aside the Knowledge of God^{azwj} by their ignorance and their plots, and completely turned away from His^{azwj} Messengers^{asws} and the Establishers^{asws} of His^{azwj} Commands. And they said, 'There is nothing except what our minds have realised, and our hearts have

¹³⁴ Wasail ul Shia, H. 33183

understood'. So, Allah^{azwj} Turned them towards the direction that they coveted, and Let them down, and Abandoned them, to the extent that they became slaves to their own selves, and did not know where they were heading. And had Allah^{azwj} been Pleased with their 'Ijtihad',¹³⁵ and their opinions, which is what they claim it to be, He^{azwj} would not have Sent among them one after the other (Messengers), nor Warners among them, and that is evidence against them that the Pleasure of Allah^{azwj} is in other than that, by Sending Messengers with valuable and correct Commands, and warned them from going astray in difficult Commands.

Then Sent to them His^{azwj} Doors and His^{azwj} Path and Evidenced to Himself^{azwj} by Commands which were Veiled from opinions and analogies. And the one who seeks that which is with Allah^{azwj} by way of analogy and opinion it will not increase anything with Allah^{azwj} except for distance, and did not Send a Messenger at all who^{asws} would consult the people in that which is against what he^{asws} had been Sent with, to the extent that he^{asws} would be followed in one matter and be a follower in the other.

And you will never ever see him^{asws} making use of analogy and opinion in what he^{asws} had been Sent with until it became clear that what he^{asws} was saying was indeed from Allah^{azwj}. And in that is evidence for the (people of) understanding and proof. Surely, the people of opinion and analogies are the erroneous straying ones'.¹³⁶

[33173] وفي كتاب (العلل) عن أحمد بن الحسن القطان ، عن الحسن بن علي العسكري عن محمد بن زكريا الجوهري البصري ، عن جعفر بن محمد بن عمارة ، عن أبيه ، عن جعفر بن محمد (عليه السلام) - في حديث الخضر (عليه السلام) - أنه قال لموسى (عليه السلام) : إن القياس لا مجال له في علم الله وأمره - إلى أن قال : - ثم قال جعفر بن محمد (عليه السلام) : إن أمر الله تعالى ذكره لا يحمل على المقاييس ، ومن حمل أمر الله على المقاييس هلك وأهلك ، إن أول معصية ظهرت من إبليس اللعين حين أمر الله ملائكته بالسجود لآدم فسجدوا ، وأبى إبليس أن يسجد ، فقال: أنا خير منه ، فكان أول كفره قوله : أنا خير منه ، ثم قياسه بقوله : خلقتني من نار ، وخلقتهم من طين ، فطرده الله عن جواره ولعنه ، وسماه رجيماً ، وأقسم بعزته لا يقيس أحد في دينه ، إلا قرنه مع عدوه إبليس في أسفل درك من النار .

H 33173 – An in the Book Al-Illal from Ahmad Bin Al Hassan Al Qataan, from Al Hasan Bin Ali Al Askary^{asws} – from Muhammad Bin Zakariya Al Jawahiri Al Basri from Ja'far Bin Muhammad Bin Amara, from his father has narrated the following:

Ja'far Bin Muhammad^{asws} – in Hadith of Al Khizr^{asws} where he^{asws} said to Musa^{asws}: 'There is no room for analogy in the Knowledge of Allah^{azwj} and His^{azwj} Orders,' until he said that Ja'far Bin Muhammad^{asws} then said: 'Surely, the Order of Allah^{azwj} the High cannot be based on analogy, and the one who

¹³⁵ Derivation

¹³⁶ Wasail ul Shia, H. 33182

bases the Orders of Allah^{azwj} on analogies will be destroyed and end up leading others to destruction.

Surely, the first disobedience was displayed by Iblees^{la} the accursed, when Allah^{azwj} Ordered the Angels to prostrate to Adam^{as} they prostrated, but Iblees^{la} refused to do so, and said: 'I^{la} am better than him^{as}'. So, the first one who disbelieved (was Iblees), his^{la} words were, 'I am better than him'. Then he^{la} used analogy, his^{la} words are (in the Book), 'You^{azwj} have Created me^{la} from fire and Created him^{as} from mud'. So Allah^{azwj} Cast him^{la} away from His^{azwj} Nearness and Cursed him^{la}, and Named him^{la} as the castaway (dispelled one), and Swore by His^{azwj} Honour that no one will be allowed to use analogy in His^{azwj} Religion, but will be flung with His^{azwj} enemy Iblees^{la} in the lowest level in the Fire'.¹³⁷

[33161] وعن علي بن ابراهيم ، عن هارون بن مسلم ، عن مسعدة بن صدقة ، عن جعفر بن محمد ، عن أبيه أن علياً (عليه السلام) قال : من نصب نفسه للقياس لم يزل دهره في التباس ، ومن دان الله بالرأي لم يزل دهره في ارتماس.

H 33161 – And from Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas'adat Bin Sadaqat, from Ja'fa Bin Muhammad^{asws} from his^{asws} father^{asws} who has narrated the following from Ali^{asws}:

(Amir-ul-Momineen^{asws} said) 'One who establishes his affairs around analogy, will always be in confusion, and one who takes the Religion by opinion, will always be wandering aimlessly'.¹³⁸

[33165] وعنهم ، عن أحمد بن محمد ، عن عثمان بن عيسى قال : سألت أبا الحسن موسى (عليه السلام) عن القياس ، فقال : (وما لكم وللقياس) ، إن الله لا يسأل كيف أحلّ، وكيف حرّم .

H 33165 – And from them, from Ahmad Bin Muhammad, from Uthman Bin Isa who said that he asked Abu Al-Hassan Musa^{asws} about analogy, he^{asws} said: 'What have you to do with analogy, Allah^{azwj} will not Ask you how it was made to be permissible and how it was made to be prohibited'.¹³⁹

[33174] وعن أبيه ، عن محمد بن يحيى ، عن (محمد بن أحمد ، عن إبراهيم بن هاشم) ، عن أحمد بن عبدالله العقيلي ، عن عيسى بن عبدالله القرشي ، رفع الحديث ، قال : دخل أبو حنيفة على أبي عبدالله (عليه السلام) فقال له : يا با حنيفة ! بلغني أنك تقيس ؟ قال : نعم أنا أقيس ، قال : لا تقس ، فإن أول من قاس إبليس حين قال : خلقتني من نار ، وخلقته من طين . الحديث .

H 33174 – And from his father, from Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Ibrahim from Hisham, from Ahmad Bin Abdullah Al Aqeeli, from Isa Bin Abdullah Al Qarashi who has narrated the following :

¹³⁷ Wasail ul Shia, H. 33173

¹³⁸ Ibid, H. 33161

¹³⁹ Ibid, H. 33165

Abu Hanifa came to Abu Abdullah^{asws} and he^{asws} said to him: 'O Abu Hanifa! I^{asws} am told that you use analogy?' He said: 'Yes, I use analogy'. He^{asws} said; 'Do not use analogy, for the first one to use analogy was Iblees^{la} when he^{la} said, 'You^{azwj} have Created me^{la} from fire and Created him^{as} from mud'.¹⁴⁰

[33175] وعن أحمد بن الحسن القطان ، عن عبد الرحمن بن أبي حاتم ، عن أبي زرعة ، عن هشام بن عمار ، عن محمد بن عبدالله القرشي ، عن ابن شبرمة ، قال : دخلت أنا وأبو حنيفة على جعفر بن محمد (عليهما السلام) ، فقال لأبي حنيفة : اتق الله ، ولا تقس (في) الدين برأيك ، فإن أول من قاس إبليس - إلى أن قال : - ويحك أيهما أعظم ؟ قتل النفس ، أو الزنا ؟ قال : قتل النفس ، قال : فإن الله عز وجل قد قبل في قتل النفس شاهدين ، ولم يقبل في الزنا إلا أربعة ، ثم أيهما أعظم ؟ الصلاة ؟ ، أم الصوم ؟ قال : الصلاة ، قال : فما بال الحائض تقضي الصيام ، ولا تقضي الصلاة ؟ فكيف يقوم لك القياس ؟ فاتق الله ، ولا تقس .

H 33175 – And from Ahmad Bin Al Hassan Al Qataan, from Abdul Rahmaan Bin Abu Haatim, from Abu Zara'a, from Hisham Bin Ammar, from Muhammad Bin Abdullah Al Qarshi, from Ibn Shabramat who has narrated the following:

'Abu Hanifa and I entered to (the presence of) Ja'far Bin Muhammad^{asws} who^{asws} said to Abu Hanifa: 'Fear Allah^{azwj} and do not use analogy in the Religion using your own opinion, for the first one to use analogy was Iblees^{la}', until he^{asws} said: 'Woe be on you, which one is greater? The killing of a person or adultery?' He said, 'The killing of a person'. He^{asws} said: 'Allah^{azwj} has Accepted the witnessing to two people in the killing of a person but has not Accepted for adultery except four. Then which one is greater? The Prayer? Or the Fast?' He said, 'Prayer'. He^{asws} said: 'Then why does the woman in her monthly cycle makes up for her Fasts but does not make up for her Prayers? How can analogy stand to you? Fear Allah^{azwj}, and do not use analogy'.¹⁴¹

[33176] قال الصدوق : قال أحمد بن أبي عبدالله : ورواه معاذ ابن عبدالله ، عن بشير بن يحيى العامري ، عن ابن أبي ليلى ، قال : دخلت أنا والنعمان على جعفر بن محمد - إلى أن قال : - ثم قال : يا نعمان ! إياك والقياس فإن أبي حدثني عن آبائه : أن رسول الله (صلى الله عليه وآله) قال : من قاس شيئا من الدين برأيه قرنه الله مع إبليس في النار ، فإن أول من قاس إبليس ، حين قال : خلقتني من نار ، وخلقه من طين ، فدع الرأي والقياس ، وما قال قوم ليس له في دين الله برهان ، فإن دين الله لم يوضع بالآراء والمقاييس .

وعن الحسين بن أحمد بن إدريس ، عن أبيه ، عن أحمد بن محمد ، عن أبي عبدالله الرازي ، عن الحسن بن علي بن أبي حمزة ، عن سفيان الحريري ، عن معاذ بن بشير ، عن يحيى العامري ، عن ابن أبي ليلى مثله.

H 33176 – Al Sadouq said that Ahmad Bin Abu Abdullah said by the narration of Ma'az Bin Abdullah from Bashir Bin Yahya Al Aamiri from Ibn Abu Layli who has narrated the following:

'I and Al No'man (Abu Hanifa) entered to be in the presence of Ja'far Bin Muhammad^{asws} who^{asws} said: 'O No'man! Beware of analogy, for my^{asws} father^{asws} has narrated to me^{asws} from his^{asws} forefathers^{asws} from the Messenger of Allah^{saww} that: 'One who analogises anything from Religion by

¹⁴⁰ Wasail ul Shia, H. 33174

¹⁴¹ Ibid, H. 33174

his opinion, Allah^{azwj} will Place him with Iblees^{la} in the Fire, for the first one to use analogy was Iblees^{la} when he^{la} said, 'You^{azwj} have Created me^{la} from fire and have Created him^{asws} from mud'. Those that make these claims for the use of opinion and analogy, these people have no proof for this in the Religion of Allah^{azwj}, for the Religion of Allah^{azwj} cannot be manifested by opinions and analogies'.¹⁴²

[33177] وعن أبيه ، ومحمد بن الحسن ، عن سعد بن عبدالله ، عن أحمد بن أبي عبدالله ، عن شبيب بن أنس ، عن بعض أصحاب أبي عبدالله (عليه السلام) - في حديث - : إن أبا عبدالله (عليه السلام) قال لأبي حنيفة : أنت فقيه العراق ؟ قال : نعم ، قال : فبم تفتيهم ؟ قال : بكتاب الله وسنة نبيه (صلى الله عليه وآله) ، قال : يا أبا حنيفة ! تعرف كتاب الله حق معرفته ؟ وتعرف الناسخ والمنسوخ ؟ قال : نعم ، قال : يا أبا حنيفة ! لقد ادعيت علماً ، ويلك ما جعل الله ذلك إلا عند أهل الكتاب الذين أنزل عليهم ، ويلك ولا هو إلا عند الخاص من ذرية نبينا محمد (صلى الله عليه وآله) ، وما ورتك الله من كتابه حرفاً - وذكر الاحتجاج عليه إلى أن قال - : يا أبا حنيفة ! إذا ورد عليك شيء ليس في كتاب الله ، ولم تأت به الآثار والسنة كيف تصنع ؟ فقال : أصلحك الله أقيس وأعمل فيه برأيي ، فقال : يا أبا حنيفة ! إن أول من قاس إبليس الملعون ، قاس على ربنا تبارك وتعالى ، فقال : (أنا خير منه خلقتني من نار وخلقته من طين) قال : فسكت أبو حنيفة ، فقال : يا أبا حنيفة ! أيما أرجس ؟ البول ، أو الجنابة ؟ فقال : البول ، فقال : فما بال الناس يغتسلون من الجنابة ، ولا يغتسلون من البول ؟ فسكت ، فقال : يا أبا حنيفة أيما أفضل ؟ الصلاة ، أم الصوم ؟ قال : الصلاة ، قال : فما بال الحائض تقضي صومها ، ولا تقضي صلاتها ؟ فسكت .

H 33177 – And from his father and Muhammad Bin Al Hassan, from Sa'd Bin Abdullah, from Ahmad Bin Abu Abdullah, from Shabeeb Bin Anas, from a companion of Abu Abdullah^{asws} has narrated the following:

Abu Abdullah^{asws} said to Abu Hanifa: 'Are you a Faqeeh of Iraq?' He said, 'Yes'. He^{asws} said: 'How do you give your Fatwas to them?' He said, 'By the Book of Allah^{azwj} and the Sunnah of the Prophet^{saww}'. He^{asws} said: 'O Abu Hanifa! Do you know the Book of Allah^{azwj} as it ought to be known? And do you know the abrogating and the abrogated?' He said, 'Yes'. He^{asws} said: 'O Abu Hanifa! You have made a claim to be knowledgeable. Woe be unto you. Allah^{azwj} has not Kept that except with the People of the Book on whom it has been Sent down. Woe be unto you, and they are not except for the special ones from the Progeny of our Prophet Muhammad^{saww}, and Allah^{azwj} has not made you to be an inheritor of even a single word from the Book'. And he^{asws} mentioned arguments to him until he^{asws} said: 'O Abu Hanifa! When a matter gets referred to you and you cannot find it in the Book of Allah^{azwj} and nor is there any footprint for it in the Sunnah, how do you deal with it?' He said, 'May Allah^{azwj} correct you^{asws}. I use analogy and act upon it by my opinion'. He^{asws} said: 'O Abu Hanifa The first one to use analogy was Iblees^{la} the accursed. He analogised to our Lord^{azwj} the Blessed the High. **[38:76] He said: I am better than he; Thou hast created me of fire, and him Thou didst create of dust.** He (the narrator) said, 'Abu Hanifa was silent'. He^{asws} said: 'O Abu Hanifa, which one is more unclean? Urine or semen?' He said, 'Urine'. He^{asws}

¹⁴² Wasail ul Shia, H. 33176

said: 'Then how come the people have to wash when they become unclean by semen and not when they become unclean by urine?' He remained silent. He^{asws} said: 'O Abu Hanifa, which one is higher? Prayer or Fast?' He said, 'Prayer'. Then how come the menstruating woman has to make up for her (lapsed) Fast, and does not have to make up her Prayers'. He remained silent.

[33178] أحمد بن علي بن أبي طالب الطبرسي في (الاحتجاج) عن أبي عبدالله (عليه السلام) ، أنه قال لأبي حنيفة في احتجاجه عليه في إبطال القياس : أيما أعظم عند الله ؟ القتل ، أو الزنا ؟ قال : بل القتل ، فقال (عليه السلام) : فكيف رضي في القتل بشاهدين ، ولم يرض في الزنا إلا بأربعة ؟ ! ثم قال له : الصلاة أفضل ، أم الصيام ؟ قال : بل الصلاة أفضل قال (عليه السلام) : فيجب - على قياس قولك - على الحائض قضاء ما فاتها من الصلاة في حال حيضها دون الصيام ، وقد أوجب الله عليها قضاء الصوم دون الصلاة ، ثم قال له : البول أقدر ، أم المنى ؟ فقال : البول أقدر ، فقال : يجب على قياسك - أن يجب الغسل من البول دون المنى ، وقد أوجب الله تعالى الغسل من المنى دون البول - إلى أن قال (عليه السلام) : - تزعم أنك تفتي بكتاب الله ، ولست ممن ورثه ، وتزعم أنك صاحب قياس ، وأول من قاس إبليس ولم يبين دين الله على القياس ، وزعمت أنك صاحب رأي ، وكان الرأي من الرسول (صلى الله عليه وآله) صواباً ، ومن غيره خطأ ، لأن الله تعالى قال : (فاحكم بينهم بما أنزل الله) ولم يقل ذلك لغيره . الحديث .

H 33178 – Ahmad Bin Ali Bin Abu Talib Al-Tabarsee in Al-Ihtijaj has narrated the following from Abu Abdullah^{asws}:

He^{asws} said to Abu Hanifa in his^{asws} argumentation to him about the invalidity of analogy: 'Which one is greater with Allah^{azwj}? Murder or adultery?' He said: 'Murder'. He^{asws} said: 'Then how come Allah^{azwj} is Pleased with two witnesses for murder, and is not Pleased except when there are four in the case of adultery?' Then said to him: 'Is the Prayer higher or the Fasts?' He said, 'But it is the Prayer that is higher'. He^{asws} said: 'Based on your analogy it obligates the menstruating woman to make up for her Prayers other than Fasts, and Allah^{azwj} has Obligated the woman to make up for her Fasts rather than her Prayers'.

Then said to him: 'Is urine more impure or semen?' He said, 'Urine'. He^{asws} said: 'Based on your analogy it obligates a person to perform ablution after urination rather than for semen, and Allah^{azwj} has Obligated the performance of bath for semen rather than for urine,' until he^{asws} said: 'You think that you are issuing Fatwa based on the Book of Allah^{azwj} and you are not the inheritor of it, and you think yourself to be the master of analogies, and the first one to use analogy was Iblees^{la} and there is nothing in the Religion of Allah^{azwj} on analogy, and you consider yourself to be the master of opinions, and it was only the opinion of the Messenger of Allah^{saww} which was correct, and apart from that are all in error, because Allah^{azwj} Said **[5:48] therefore judge between them by what Allah has revealed**, and did not Say that to any one else besides him^{saww}'.

[33154] وعنه ، عن أبيه ، عن أحمد بن عبدالله العقيلي ، عن عيسى بن عبدالله القرشي ، قال : دخل أبو حنيفة على أبي عبدالله (عليه السلام) ، فقال له : يا با حنيفة ! بلغني : أنك تقيس ؟ قال : نعم ، قال : لا تقس ، فإن أول من قاس إبليس . الحديث .

H 33154 – And from him from his father from Ahmad Bin Abdullah Al Aqeeli from Isa Bin Abdullah Al Qarshi, said:

'Abu Hanifa came to Abu Abdullah^{asws} who^{asws} said to him: 'They tell me that you are using analogies?' He said: 'Yes'. He^{asws} said: 'Do not use analogy, for the first one to use analogy was Iblees^{la}'.

[33155] وعن محمد بن يحيى ، عن بعض أصحابه ، وعن علي بن إبراهيم ، عن أبيه عن هارون بن مسلم ، عن مسعدة بن صدقة ، عن أبي عبدالله (عليه السلام) ، وعن علي بن إبراهيم ، عن أبيه ، عن ابن محبوب ، رفعه عن أمير المؤمنين (عليه السلام) ، أنه قال : من أبغض الخلق إلى الله عزّ وجلّ لرجلين : رجل وكله الله إلى نفسه ، فهو جائر عن قصد السبيل ، مشعوف بكلام بدعة ، قد لهج بالصوم والصلاة ، فهو فتنة لمن افتتن به ، ضال عن هدى من كان قبله ، مضل لمن اقتدى به في حياته وبعد موته ، حمال خطايا غيره ، رهن بخطيئته ، ورجل قمش جهلا في جهال الناس ، عان بأغباش الفتنة ، قد سماه أشباه الناس عالماً ، ولم يغن فيه يوماً سالماً ، بگر فاستكثر ، ما قل منه خير مما كثر ، حتى إذا ارتوى من آجن ، واكتنز من غير طائل ، جلس بين الناس قاضياً (ماضياً) ضامناً لتخليص ما التبس على غيره ، وإن خالف قاضياً سبقه ، لم يأمن أن ينقض حكمه من يأتي (من) بعده ، كفعله بمن كان قبله ، وإن نزلت به إحدى المبهمات المعضلات هيأ لها حشواً من رأيه ، ثم قطع ، فهو من لبس الشبهات في مثل غزل العنكبوت ، لا يدري أصاب أم أخطأ ، لا يحسب العلم في شيء مما أنكر ، ولا يرى أن وراء ما بلغ فيه مذهباً (لغيره) ، إن قاس شيئاً بشيء لم يكذب نظره ، وإن أظلم عليه أمر اكتتم به لما يعلم من جهل نفسه ، لكيلا يقال له : لا يعلم ، ثم جسر فقضى ، فهو مفتاح عشوات ، ركاب شبهات خباط جهالات ، لا يعتذر مما لا يعلم فيسلم ، ولا بعض في العلم بضرس قاطع فيغنم ، يذري الروايات ذرو الريح الهشيم ، تبكى منه المواريث ، وتصرخ منه الدماء ، يستحل بقضائه الفرج الحرام ، ويحرم بقضائه الفرج الحلال ، لا ملئ ، باصدار ما عليه ورد ، ولا هو أهل لما منه فرط من ادعائه علم الحق .

H 33155 – And from Muhammad Bin Yahya from one of his companions, and from Ali Bin Ibrahim from his father, from Haroun Bin Muslim, from Mas'adat Bin Sadaqat, who from Abu Abdullah^{asws}, has narrated that the following was said by Amir-ul-Momineen^{asws}:

Amir-ul-Momineen^{asws} said: 'Who is more Hated by Allah^{azwj} Mighty and Majestic than two men – one who was only Given the responsibility for his own self by Allah^{azwj} and he strayed from the way, and got involved in innovative talks, although he was the one who Prayed and used to fast. He is a trial for the one who walks with him and has gone astray from the guidance which he was on before, and leads astray the one who follows him in his lifetime and after his death, he bears the errors of others, and is mortgaged to his own errors.

The second is the one who manages the affairs of the ignorant people and suffers sedition because of it. He is known among the people as a knowledgeable one. Not a single day passes by in which he remains unscathed. He collects vast amounts by it, and his goodness decreases as his wealth increases, until he became saturated with the treasures. He used to sit

among the people as a judge in the past, taking the responsibility of redeeming the confused from the others, and violated the Judgements of the preceding judges, and he himself will not be safe from his Judgements being violated by the judges to come in the future, just like his own actions against the judges of the past.

When a dilemma comes upon him, which is ambiguous, he issues his opinion upon it. It is as if he has adorned himself with a spider's web, not knowing whether his opinion is correct or erroneous. He has no knowledge of that which he has denied, and cannot see that he will end up becoming a religion for others.

He analogises one thing with another and cannot see its falsity, and if an affair comes to it he hides his ignorance and tried hard not to be exposed (to others), and that it could be said about him, 'He does not know'. Then he becomes audacious and issues judgement. He is the key to confusion, and is a confused passenger on the road of ignorance.

He does not apologise for his ignorance so that he may remain safe, nor does he try to gain knowledge so that he may achieve it. He scatters the narrations in the strong winds, the inheritors cry over it, and the blood screams at it. He considers the forbidden to be permissible due to his Judgements, and the permissible to be the forbidden, and is not bothered at what its repercussions may be on him, and is not deserving of the claims that he makes on the true knowledge'.

[33186] وعن القاسم بن يحيى ، عن جده الحسن بن راشد ، عن محمد بن مسلم ، عن أبي عبدالله (عليه السلام) قال : في كتاب آداب أمير المؤمنين (عليه السلام) : لا تقيسوا الدين ، فإن أمر الله لا يقاس ، وسيأتي قوم يقيسون ، وهم أعداء الدين .

H 33186 – And from Qasim Bin Yahya, from his grandfather Al-Hassan Bin Rashid, from Muhammad Bin Muslim who has said:

Abu Abdullah^{asws} said: (It is written) in the Book of the etiquettes of the Amir-ul-Momineen^{asws}: 'There is no analogy in religion, for in the Order of Allah^{azwj} there is no analogy, and soon there will come people who will use analogy, and they are the enemies of religion'.

[33187] وعن أبيه ، عن هارون بن الجهم ، عن محمد بن مسلم ، قال : كنت عند أبي عبدالله (عليه السلام) بمنى إذ أقبل أبو حنيفة على حمار له ، فلما جلس قال: إني أريد أن أقايسك ، فقال أبو عبدالله (عليه السلام) : ليس في دين الله قياس . الحديث .

H 33187 – And from his father, from Haroun Bin Al Jaham, from Muhammad Bin Muslim who said:

'I was with Abu Abdullah^{asws} in Mina when Abu Hanifa came riding over on his donkey, sat down and said, 'I want to know about analogy from you^{asws}'. Abu Abdullah^{asws} said: 'There is no analogy in the Religion of Allah^{azwj}'.

No Benefit of Right Fatwa but Punishment for a Wrong One!

[33156] وعنه ، عن أحمد بن محمد ، عن الوشاء ، عن مثنى الحنات ، عن أبي بصير ، قال : قلت لابي عبدالله (عليه السلام) : ترد علينا أشياء ليس نعرفها في كتاب الله (ولا سنته) فننظر فيها ؟ فقال : لا أما أنك إن أصبت لم توجر ، وإن أخطأت كذبت على الله.

H 33156 - And from him, from Ahmad Bin Muhammad from Al Washaa, from Mathni Al Hanaat, from Abu Baseer who has narrated the following from Abu Abdullah^{asws}:

(Abu Baseer asked from Abu Abdullah^{asws}) 'Some matters get referred to us that we do not know them from the Book of Allah^{azwj}, shall we ponder over them? He^{asws} said: 'No, for if you were to get it right you will not get any reward for it, and if you were to be in error, you will have forged a lie against Allah^{azwj}'.

[33191] عبدالله بن جعفر في (قرب الاسناد) عن أحمد بن محمد بن عيسى عن أحمد بن محمد بن أبي نصر ، قال : قلت للرضا (عليه السلام) : جعلت فداك ، إن بعض أصحابنا يقولون : نسمع الأمر يحكى عنك وعن آبائك ، فنقيس عليه ، ونعمل به ، فقال : سبحان الله ! لا والله ما هذا من دين جعفر (عليه السلام) ، هؤلاء قوم لا حاجة بهم إلينا ، قد خرجوا من طاعتنا ، وصاروا في موضعنا ، فأين التقليد الذي كانوا يقلدون جعفرا وأبا جعفر (عليهما السلام) ؟ قال جعفر : لا تحملوا على القياس ، فليس من شيء يعدله القياس ، إلا والقياس يكسره .

H 33191 – Abdullah Bin Ja'far in Qurb Al Asnaad from Ahmad bin Muhammad Bin Isa from Ahmad bin Muhammad Bin Abu Nasr who said:

'I said to Al-Reza^{asws}: 'May I be sacrificed for you^{asws}, some of our companions say, 'We have heard the order from you^{asws} and from your^{asws} forefathers, and compare them (analogy), and act upon them.' He^{asws} said: 'Glory be to Allah^{azwj}! No, by Allah^{azwj}, this is not from the religion of Ja'far^{asws}. These people no longer have any need for us^{asws}. They have exited from our^{asws} obedience, and have placed themselves in our^{asws} position. Where is the emulation (Taqleed) that they used to emulate Ja'far^{asws} and the father^{asws} of Ja'far^{asws}? Ja'far^{asws} said: 'Do not base anything on analogy. There is nothing that analogy can prove, except that analogy will cut it off (invalidate it)'.

Analogy Should never be Used Even to Support the Truth:

[33189] محمد بن عمر بن عبد العزيز الكشي في كتاب (الرجال) عن محمد بن مسعود ، عن إسحاق بن محمد ، عن أحمد بن صدقة ، عن أبي مالك الأحمسي - في حديث - : أن مؤمن الطاق كلم رجلا من الشراة فقطعه ، فقال أبو عبدالله (عليه السلام) : والله لقد سررتني ، والله ما قلت من الحق حرفا ، قال : ولم ؟ قال : لأنك تكلمت على القياس ، والقياس ليس من ديني .

H 33189 – Muhammad Bin Umar Bin Abdul Aziz Al Kashy in the Book Al Rijaal from Muammad Bin Mas'ud, from Is'haq Bin Muhammad, from Ahmad Bin Sadaqat, from Abu Maalik Al Ahmasy who has narrated the following:

Mo'min Al-Taaq overcame a man in a (religious) discussion about business matters. Abu Abdullah^{asws} said: 'By Allah^{azwj}! You have made me happy, but by Allah^{azwj}, you have not spoken a word of truth'. He said: 'How come?' He^{asws} said: 'Because your words were based on analogy, and analogy is not from religion'.

[33193] محمد بن محمد المفيد في (المجالس) عن الصدوق ، عن محمد بن الحسن بن الوليد ، عن الصفار ، عن يعقوب بن يزيد ، عن حماد بن عيسى ، عن حماد بن عثمان ، عن زرارة بن أعين ، قال : قال لي أبو جعفر محمد بن علي (عليهما السلام) : يا زرارة ! إياك وأصحاب القياس في الدين ، فإنهم تركوا علم ما وكلوا به ، وتكلفوا ما قد كفوه ، يتأولون الأخبار ، ويكنبون على الله عز وجل ، وكأني بالرجل منهم ينادي من بين يديه ، فيجيب من خلفه ، وينادي من خلفه ، فيجيب من بين يديه ، قد تاهوا وتحيروا في الأرض والدين.

H 33193 – Muhammad Bin Muhammad Al Mufeed in Al Majaalis from Al Sadouq, from Muhammad Bin Al Hassan Bin Al Waleed, from Al Saffar, from Yaqoub Bin Yazeed, from Hamaad Bin Isa, from Hamaad Bin Uthman, from Zararah Bin Ayn who said,

'Abu Ja'far Muhammad Bin Ali^{asws} said to me: 'O Zararah! Beware of people of analogy in religion, for they have avoided the knowledge that they had been ordered to acquire, and strove for that which they had been told to avoid. They interpret the Akhbaar (Hadith), and they forge lies against Allah^{azwj} Mighty and Majestic, and they are like those if called from their front, they answer from the back, and if called from the back, they answer from the front. They follow desires and are confused in the earth and Religion'.

[33194] وعنه ، عن محمد بن موسى بن المتوكل ، عن السعد آبادي ، عن أحمد بن محمد بن خالد ، عن أبيه ، عن ابن أبي عمير ، عن غير واحد ، عن أبي عبدالله (عليه السلام) ، قال : لعن الله أصحاب القياس ، فإنهم غيروا كتاب الله وسنة رسول الله (صلى الله عليه وآله) ، واتهموا الصادقين في دين الله .

H 33194 – And from him, from Muhammad Bin Musa Bin Al Mutawakkil, from Al Sa'd Abaadi, from Ahmad Bin Muhammad Bin Khalid, from his father, from Ibn Abu Umeyr, from another one the following:

Abu Abdullah^{asws}, said: 'Curse of Allah^{azwj} be on the people of analogy, for they have changed the Book of Allah^{azwj} and the Sunnah of the Messenger of Allah^{saww}, and they make accusations against the truthful in the Religion of Allah^{azwj}'.

There is No Room for Opinion in Islam!

[33157] وعن محمد بن أبي عبدالله ، رفعه عن يونس بن عبد الرحمن ، قال : قلت لأبي الحسن الاول (عليه السلام) : بما أوحى الله ؟ فقال : يا يونس ! لا تكونن مبتدعا من نظر برأيه هلك ، ومن ترك أهل بيت نبيه صل ، ومن ترك كتاب الله وقول نبيه كفر .

H 33157 – And from Muhammad Bin Abu Abdullah, from Yunus Al-Rahman who said that he said to Abu Al-Hassan the First, ‘How do I explain the Unity of Allah^{azwj}?’ He^{asws} said: ‘O Yunus! Do not resort to innovation. The one who ponders by his opinion gets destroyed, and one who avoids the people^{asws} of the Household of the Prophet^{saww} goes astray, and one who avoids the Book of Allah^{azwj} and the Statement of His^{azwj} Prophet^{saww}, becomes an infidel’.

What is the Knowledge:

[33313] أحمد بن محمد بن خالد البرقي في (المحاسن) عن أبيه ، عن يونس بن عبد الرحمن ، عن عمرو بن شمر ، عن جابر ، عن أبي جعفر (عليه السلام) ، قال : سار عوا في طلب العلم ، فوالذي نفسي بيده لحديث واحد تأخذه عن صادق ، خير من الدنيا وما حملت من ذهب وفضة . الحديث .

H 33313 – Ahmad Bin Muhammad Bin Khalid Al Barqi in Al Mahaasin from his father, from Yunus Bin Abdul Rahmaan, from Amro Bin Shimr, from Jabir who says:

Abu Ja'far^{asws} said: ‘Hasten in the seeking of knowledge. By the One^{azwj} in Whose^{azwj} Hand is my^{asws} soul, a single Hadith that you take from the truthful is better than this world and what it contains of the gold and silver’.

[33170] وبإسناده الآتي عن علي (عليه السلام) - في حديث الأربعمئة - قال : علموا صبيانكم (من علمنا) ما ينفعهم الله به ، لا تغلب عليهم المرجئة برأيها ، ولا تقيسوا الدين ، فإن من الدين ما لا يقاس ، وسيأتي أقوام يقيسون ، فهم أعداء الدين ، وأول من قاس إبليس ، إياكم والجدال ، فإنه يورث الشك ، ومن تخلف عنا هلك .

H 33170 – And by its chain from Ali^{asws} – in the 400 Hadith – said: ‘Teach your children our^{asws} knowledge, Allah^{azwj} will Give them benefit by it, and our^{asws} adversaries will not overcome them with their opinions, and do not use analogy in religion, for religion is that which is not from analogy, and very soon people will come who will indulge in analogies. They are the enemies of Religion, and the first one to use analogy was Iblees^{la}. Beware of pleading arguments for it will place you in doubt, and the one who opposes us^{asws} will be destroyed’.

[33179] وعن الصادق (عليه السلام) في قول الله عز وجل : (اهدنا الصراط المستقيم) قال : يقول : أرشدنا للزوم الطريق المؤدي إلى محبتك ، والمبلغ إلى (رضوانك و) وجنتك ، والمانع من أن نتبع أهواءنا فنعطب ، أو نأخذ بآرائنا فنهلك .

H 33179 – And from Al Sadiq^{asws} about the Words of Allah^{azwj} Mighty and Majestic ‘**Keep us on the Straight Path**’ (6:1), said: ‘Guide us to the Way to Your^{azwj} Love, and to Your^{azwj} Pleasure, and Your^{azwj} Garden, and the meaning of this is that we do not follow our desires and go astray, or take to our opinions and be destroyed’.

[33164] وعن عدة من اصحابنا ، عن احمد بن محمد بن خالد ، عن بعض أصحابنا رفعه ، قال : قال أمير المؤمنين (عليه السلام) في كلام ذكره : إن المؤمن لم يأخذ دينه عن رأيه ، ولكن أتاه (عن ربه فأخذ به)

H 33164 – And from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from one of our companions who has narrated the following:

Amir-ul-Momineen^{asws} reminded in his^{asws} speech: 'Surely the believer does not take his religion from his opinion, but whatever is given to him from his Lord, he takes it as it is'.

[33158] وعن عدة من أصحابنا ، عن أحمد بن أبي عبدالله ، قال في وصية المفضل بن عمر قال : سمعت أبا عبدالله (عليه السلام) يقول : من شك أو ظن فأقام على أحدهما (فقد حبط) ⁽¹⁾ عمله ، إن حجة الله هي الحجة الواضحة .

H 33158 – And from a number of companions, from Ahmad Bin Abu Abdullah who said that Mufazzal Bin Umar said in his will that he heard Abu Abdullah^{asws} say: 'One who doubts or conjectures and establishes to any of them, his actions get confiscated. Surely, the Proof of Allah^{azwj} is a manifest Proof'.

[33184] وعن أبيه ، عن عبدالله بن المغيرة ، ومحمد بن سنان جميعا ، عن طلحة بن زيد ، عن أبي عبدالله (عليه السلام) ، عن أبيه (عليه السلام) ، قال : قال أمير المؤمنين (عليه السلام) : لا رأي في الدين

H 33184 – And from his father, from Abdullah bin Al Mughira, and Muhammad bin Sinan together, from Talha Bin Zayd, from Abu Abdullah^{asws}, who has narrated the following from his father^{asws}:

'Amir-ul-Momineen^{asws} said: 'There is no opinion in religion'.

[33197] وعن أبان ، عن عبد الرحمن ، عن أبي عبدالله (عليه السلام) ، قال : أدنى ما يخرج به الرجل من الإسلام أن يرى الرأي بخلاف الحق فيقيم عليه ثم قال : (ومن يكفر بالإيمان فقد حبط عمله) .

H 33197 – And from Aban, from Abdul Rahman, from Abu Abdullah^{asws}, said: 'The smallest thing which makes a man to exit from Islam is when he sees the opinion to be against the truth, yet still remains on it'. Then he^{asws} said: 'And the one who disbelieves by the faith, his deeds get confiscated'.

[33196] وعن أبي العباس قال : سألت أبا عبدالله (عليه السلام) عن أدنى ما يكون به الانسان مشركا ، فقال : من ابتدع رأيا ، فأحب عليه ، وأبغض .

H 33196 – And from Abu Al-Abbas who said, 'I asked Abu Abdullah^{asws} about the smallest thing which makes one to be a Mushrik (Polytheist)', he^{asws} said: 'One who innovates by opinion, and loves and hates by it'.

[33185] وعن ابن محبوب أو غيره ، عن مثني الحناط ، عن أبي بصير ، قال : قلت لابي جعفر (عليه السلام) : ترد علينا أشياء لا نجد في الكتاب والسنة ، فنقول فيها برأينا ، فقال : أما أنك إن أصبت لم توجر ، وإن أخطأت كذبت على الله .

H 33185 – And from Ibn Mahboub or another, from Mathni Al Hanaat who has narrated the following:

Abu Baseer narrates, 'I said to Abu Ja'far^{asws}: 'Matters get referred to us whose existence we do not find in the Book and the Sunnah, we speak on them by opinion'. He^{asws} said: 'If you get it right you will get no reward for it, but if you make a mistake you will have forged a lie against Allah^{azwj}'.

One Should Seek the Yaqeen 'Certainty'!

[33159] وعن علي بن إبراهيم ، عن أبيه ، عن حماد بن عيسى ، عن إبراهيم بن عمر اليماني ، عن عمر بن أذينة ، عن أبان بن أبي عياش ، عن سليم بن قيس الهلالي ، عن أمير المؤمنين (عليه السلام) - في حديث طويل - قال : ومن عمي نسي الذكر ، واتبع الظن ، وبارز خالقه - إلى أن قال : - ومن نجا من ذلك فمن فضل اليقين .

H 33159 – And from Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Ibrahim Bin Umar Al Yamaani, from Umar Bin Azinat, from Aban Bin Abu Ayaash, from Suleym Bin Qays Al-Hilali who has narrated the following, in a lengthy Hadith, from the Amir-ul-Momineen^{asws}:

(Amir-ul-Momineen^{asws} said) 'And one who forgets the Remembrance is blind, and follows conjecture, and fights with his Creator^{azwj}, until he^{asws} said: 'And one who salvages himself from this attains the virtue of 'Yaqeen' (conviction)'.

[33192] وعن هارون بن مسلم ، عن مسعدة بن صدقة ، عن جعفر بن محمد ، عن آبائه (عليهم السلام) ، قال : قال رسول الله (صلى الله عليه وآله) : إياكم والظن ، فإنّ الظن أكذب الكذب .

H 33192 – And from Haroun Bin Muslim, from Mas'adat Bin Sadaqat, from Ja'far Bin Muhammad^{asws} from his^{asws} forefathers^{asws} said:

The Messenger of Allah^{saww} said: 'Beware of conjecture/guess, for conjecture is the biggest of all lies'.

One Should not Give His Opinion in Religion!

[33162] قال : وقال أبو جعفر (عليه السلام) : من أفتى الناس برأيه فقد دان الله بما لا يعلم ، ومن دان الله بما لا يعلم فقد ضاد الله حيث أحلّ ، وحرّم فيما لا يعلم .

H 33162 – And so said Abu Ja'far^{asws}: 'One who issues Fatwas to the people by his opinion, has made his lack of knowledge to be the religion of Allah^{azwj}, and who makes the Religion of Allah^{azwj} through his lack of knowledge, has gone against Allah^{azwj} in what He^{azwj} has Made to be permissible, he makes it prohibited due to his lack of knowledge'.

[33171] وفي (المجالس) وفي (معاني الاخبار) عن محمد بن علي ماجيلويه ، عن عمه محمد بن أبي القاسم ، (عن أحمد بن محمد بن خالد) ، عن أبيه ، عن (محمد بن يحيى الخزاز) ، عن غياث بن إبراهيم ، عن الصادق ، عن آبائه ، عن أمير المؤمنين (عليهم السلام) ، أنه قال في كلام له : الاسلام هو التسليم - إلى أن قال : - إن المؤمن أخذ دينه عن ربه ، ولم يأخذه عن رأيه .

H 33171 – And in Al Majaalis and in Ma’ani Al Akhbaar from Muhammad Bin Ali Majaylawiya, from his uncle Muhammad Bin Anu Al Qasim, from Ahmad Bin Muhammad Bin Khalid, from his father, from Muhammad bin Yahya Al Khazaaz, from Ghayaas Bin Ibrahim, from Al Sadiq^{asws}, from his^{asws} forefathers^{asws}, has said:

Amir-ul-Momineen^{asws}, said in his^{asws} speech: ‘Islam is submission’, until he^{asws} said: ‘The believer takes his religion from his Lord^{azwj}, and does not take it from his opinion’.

[33181] أحمد بن محمد بن خالد البرقي في (المحاسن) عن أبيه ، عن القاسم بن محمد الجوهري ، عن حبيب الخثعمي ، وعن النضر ابن سويد ، عن يحيى الحلبي ، عن ابن مسكان ، عن حبيب ، قال : قال لنا أبو عبدالله (عليه السلام) : ما أحد أحب إليّ منكم ، إن الناس سلخوا سبلًا شتى ، منهم من أخذ بهواه ، ومنهم من أخذ برأيه ، وانكم أخذتم بأمر له أصل.

H 33181 – Ahmad Bin Muhammad Bin Khalid Al Barqi in Al Mahasin from his father, from Al Qasim Bin Muhammad Al Jawhari, from Habib Al Khash’ami, and from Al Nasar Ibn Suweyd, from Yahya Al Halbi, from Ibn Muskaan, who from Habib who has narrated the following from ‘Abu Abdullah^{asws}:

Abu Abdullah^{asws} said: ‘There is no one more beloved to me^{asws} than you. The people have adopted different ways, from them are those that take from their desires, and from them are those that take from their opinions, and you take from the original orders being given to you’.

[33172] وفي (المجالس) و (التوحيد) و (عيون الأخبار) عن محمد بن موسى بن المتوكل ، عن علي بن إبراهيم ، عن أبيه ، عن الريان ابن الصلت ، عن علي بن موسى الرضا ، عن أبيه ، عن آبائه ، عن أمير المؤمنين (عليهم السلام) قال : قال رسول الله (صلى الله عليه وآله) : قال الله جل جلاله : ما آمن بي من فسر برأيه كلامي ، وما عرفني من شبهني بخلقي ، وما على ديني من استعمل القياس في ديني .

H 33172 – And in Al Majaalis, and in Al Tawheed, and in Uyoon Al Akhbaar from Muhammad Bin Musa Bin Al Mutawakkil from Ali Bin Ibrahim, from his father, from Al Ryaan Ibn Al Salt, from Ali Bin Musa Al Reza^{asws}, from his^{asws} father^{asws} who from his^{asws} forefathers^{asws} has said the following:

Amir-ul-Momineen^{asws} said: ‘The Messenger of Allah^{saww} said: ‘Allah^{azwj} Majestic is His Majesty Said: ‘He has not believed in Me^{azwj} the one who expressed his opinion on My^{azwj} Words, and he has not Known be the one who has compared Me^{azwj} to My^{azwj} creation, and he is not on My^{azwj} Religion the one who uses analogy in My^{azwj} Religion’.

One's Religion is Worthless without Wilayat:

[33163] وعنه ، عن أبيه ، وعبدالله بن الصلت جميعا ، عن حماد ابن عيسى ، عن حريز بن عبدالله ، عن زرارة ، عن أبي جعفر (عليه السلام) - في حديث طويل في الإمامة وأحوال الامام - قال : أما لو أن رجلا صام نهاره ، وقام ليله ، وتصدق بجميع ماله ، وحج جميع دهره ، ولم يعرف ولاية ولي الله فيواليه ، وتكون جميع اعماله بدلالته إليه ، ما كان له على الله ثواب ، ولا كان من أهل الايمان . ورواه البرقي في (المحاسن) عن أبي طالب عبدالله بن الصلت مثله.

H 33163 – And from him, from his father, and Abdullah Bin Al Salt altogether, from Hamaad Ibn Isa, from Hareez Bin Abdullah, from Zararah, who has narrated the following from Abu Ja'far^{asws}:

Imam Abu Jafar^{asws} said in a lengthy Hadith about the Imamate and the conditions of the Imam: 'If a man were to Fast during the day, and stand during the night (for Prayer), and give in charity all of his wealth, and goes to Pilgrimage in every season, and does not recognise the Wilayat (Mastership) of the Guardian from Allah^{azwj} and loves him^{asws}, and performs all his actions in accordance to him^{asws}, he will have no reward from Allah^{azwj}, nor will be from among the people of Eman (faith).

The Correct Knowledge Only Emanates from Ahl Al-Bayt^{asws} (Ahadith):

[33166] وعنهم عن أحمد ، عن الوشاء ، عن ثعلبة بن ميمون ، عن أبي مريم قال : قال أبو جعفر (عليه السلام) لسلمة بن كهيل ، والحكم بن عتيبة : شرقا وغربا ، فلا تجدان علما صحيحا إلا شيئا خرج من عندنا أهل البيت .

H 33166 – And from them, from Ahmad, from Al Washaa, from Tha'ibat Bin Maymoun, from Abu Maryam who said that Abu Ja'far^{asws} said the following to Salmat Bin Kaheel, and Al Hakam Bin Utayba:

'Go East or go West, you will not find correct knowledge except that which has come out from us^{asws} the People of the Household^{asws}.

The Knowledge Outside the Book and the Sunnah is Useless:

[33167] وعن محمد بن الحسن ، وعلي بن محمد ، عن سهل بن زياد ، عن محمد بن عيسى ، عن الدهقان ، عن درست ، عن إبراهيم بن عبد الحميد ، عن أبي الحسن موسى (عليه السلام) - في حديث - قال : إنما العلم ثلاث : آية محكمة ، أو فريضة عادلة ، أو سنة قائمة ، وما خلاهن فهو فضل .

H 33167 – And from Muhammad Bin Al Hassan, and Ali Bin Muhammad, from Sahal Bin Ziyad, from Muhammad Bin Isa, from Al Dahqaan, from Darsat, from Ibrahim Bin Abdul Hameed, who has narrated the following from Abu Al Hassan Musa^{asws}:

'Surely knowledge is of three kinds: A decisive Verse, or a just obligation, or an established Sunnah, and whatever besides these is a waste (useless)'.

A Just Order is from One of Three Sources:

[33169] وعنه ، عن معلى ، عن أحمد بن محمد بن عبدالله ، عن (أبي جميل) ، عن (إسماعيل بن أبي اويس ، عن مضرة بن أبي ضمرة) ، عن أبيه ، عن جده ، قال : قال أمير المؤمنين (عليه السلام) : احكام المسلمين على ثلاثة : شهادة عادلة ، أو يمين قاطعة أو سنة ماضية من أئمة الهدى .

محمد بن علي بن الحسين في (الخصال) عن أبيه ، عن سعد بن عبدالله ، عن أحمد بن أبي عبدالله ، عن أبي جميلة مثله.

H 33169 – And from him, from Moala, from Ahmad Bin Muhammad Bin Abdullah, from Abu Jameel, from Ismail Bin Abu Oways, from Mazrat bin Abu Zumrat, from his father, from his forefather who has narrated the following from Amir-ul-Momineen^{asws} said:

'Orders to the Muslims are based on three – A just witness, or a true oath, or a Sunnah of the Imams^{asws} of Guidance'.

[33180] علي بن محمد الخزاز في كتاب (الكفاية) في النصوص على عدد الأئمة (عليهم السلام) عن الحسين بن محمد بن سعيد ، عن محمد بن أحمد الصفواني ، عن مروان بن محمد السنجاري ، عن أبي يحيى التميمي ، عن يحيى البكاء ، عن علي (عليه السلام) قال : قال رسول الله (صلى الله عليه وآله) : ستفترق امتي على ثلاث وسبعين فرقة ، فرقة منها ناجية ، والباقيون هالكون ، والناجون الذين يتمسكون بولايتكم ، ويقتبسون من علمكم ، ولا يعملون برأيهم ، فاولئك ما عليهم من سبيل . الحديث .

H 33180 – Ali Bin Muhammad Al Khazaaz in the book Al Kifaya regarding the number of the Imams^{asws}, narrates from Al Husayn Bin Muhammad Bin Sa'eed, from Muhammad Bin Ahmad Al Safwani, from Marwaan Bin Muhammad Al Sanjaari, from Abu Yahya Al Tamimi, from Yahya Al Baka' who has narrated the following from Ali^{asws}:

'The Messenger of Allah^{saww} said: 'My^{saww} community will be divided into seventy three sects, one of these sects will achieve salvation, and the rest of them will be destroyed, and the one which will achieve salvation is the one which will attach itself to your^{asws} Wilayah (Mastership), will take from your^{asws} knowledge, and will not act according to their opinions, those ones (the other 72) will not find a way'.

[33188] علي بن الحسين المرتضى في رسالة (المحكم والمتشابه) نقلا من (تفسير) النعماني بإسناده الاتي عن إسماعيل بن جابر ، عن أبي عبدالله (عليه السلام) ، عن آبائه ، عن أمير المؤمنين (عليه السلام) - في حديث طويل - قال : وأما الرد على من قال بالرأي والقياس والاستحسان والاجتهاد ، ومن يقول : إن الاختلاف رحمة ، فاعلم أنا لما رأينا من قال : بالرأي والقياس قد استعملوا الشبهات في الأحكام لما عجزوا عن عرفان إصابة الحكم،

H 33188 – Ali Bin Al Husayn Al Murtaza In 'Al Muhkam And Al Mutashabih' (The Decisive and the Allegorical) copied from the Tafseer Al Nu'mani by its chain which is from Ismail Bin Jabir who narrates the following:

Abu Abdullah^{asws} from his^{asws} forefathers^{asws} from the Amir-ul-Momineen^{asws} – in a lengthy Hadith – said: 'As for the refutation of the one who speaks by his opinion and analogy and approval and Ijtihad and the one who says that 'differences are a Mercy', know that we have seen that the one who speaks by opinion and analogy utilises the allegorical in the decisive orders when he gets frustrated from understanding the true Orders.

وقالوا : ما من حادثة إلا والله فيها حكم ، ولا يخلو الحكم فيها من وجهين : إما أن يكون نصا ، أو دليلا ، وإذا رأينا الحادثة قد عدم نصها فزعنا ، أي : رجعنا إلى الاستدلال عليها بأشباهها ونظائرها ، لأننا متى لم نفزع إلى ذلك أخليناها من أن يكون لها حكم ، ولا يجوز أن يبطل حكم الله في حادثة من الحوادث ، لأنه يقول سبحانه : (**ما فرطنا في الكتاب من شيء**) ولما رأينا الحكم لا يخلو والحادث لا ينفك من الحكم التمسناه من النظائر لكيلا تخلوا الحادثة من الحكم بالنص أو بالاستدلال وهذا جائز عندنا .

And they say, 'There is no event but that Allah^{azwj} has Issued an Order about it, and there is no order which is devoid of two things: Either it has a text for it or (can be proved by) evidence. And when we see the events for which there is no text we get horrified, meaning, we refer to the evidence which is allegorical and warn by it, and always find an order for it, and it is not possible for there to be an event from the events which can invalidate any of the Orders of Allah^{azwj}, because The Glorious^{azwj} has Said **"We have not neglected anything in the Book – 6:38"** And when we see an Order which is not empty (i.e. a text exists for it) and the event does not stop us from issuing an order and warning by it so as not to leave the order free from having a basis of text or by evidence, and this is permissible with us'.

Iblis Made Use of Analogy in his Judgement:

قالوا : وقد رأينا الله تعالى قاس في كتابه بالتشبيه والتمثيل فقال : (**خلق الانسان من صلصال كالفخار * وخلق الجن من نار**) فشبه الشيء بأقرب الأشياء له شبيها . قالوا : وقد رأينا النبي (صلى الله عليه وآله) استعمل الرأي والقياس بقوله : للمرأة الخثعمية حين سألته عن حجها عن أبيها ، فقال : أرأيت لو كان على أبيك دين لكنت تقضينه عنه ؟ فقد أفتاها بشيء لم تسأل عنه ، وقوله (صلى الله عليه وآله) لمعاذ بن جبل حين أرسله إلى اليمن : أرأيت يا معاذ إن نزلت بك حادثة ، لم تجد لها في كتاب الله أثرا ولا في السنة ، ما أنت صانع ؟ قال : أستعمل رأيي فيها ، فقال : الحمد لله الذي وفق رسول الله إلى ما يرضيه ، قالوا : وقد استعمل الرأي والقياس كثير من الصحابة ، ونحن على آثارهم مقتدون ، ولهم احتجاج كثير في مثل هذا ، فقد كذبوا على الله تعالى في قولهم : إنه احتاج إلى القياس ، وكذبوا على رسول الله (صلى الله عليه وآله) إذ قالوا عنه ما لم يقل من الجواب المستحيل .

And they say, 'And we have seen that Allah^{azwj} utilises analogy in His^{azwj} Book by the allegorical and the parables. He^{azwj} has Said: **"He created man from dry clay like earthen vessels, And He created the jinn of a flame of fire – 55:14"** He^{azwj} has Likened things to its nearest approximation'. They say, 'And we have seen the Prophet^{saww} make us of opinion and analogy by saying to the woman who asked about the proof from her father, 'Do you think that if your father had debts you would have fulfilled them?' He^{saww} answered

something about which he^{saww} had not been asked about. And his^{saww} words to **Muaz bin Jabal** when he^{saww} sent him to Yemen, 'O Muaz! When you see an event, and you do not find any evidence for it in the Book of Allah^{azwj}, nor in the Sunnah, what will you make of it?' He said: I will utilise my opinion in that'. He^{saww} said: 'Praise be to Allah^{saww} for having Inclined the Messenger of Allah^{saww} towards His^{azwj} Pleasure'. They say, 'The utilisation of opinion and analogy was abundant among the companions, and we take precedence from them'. And these people have a lot of these kinds of arguments to present.

Indeed, they have forged lies against Allah^{azwj} with their words when they said that Allah^{azwj} is in need of analogy, and they have forged lies against the Messenger of Allah^{saww} by saying that which he^{saww} did not say in his^{saww} answer, ever'.

فنقول لهم ردا عليهم : إن أصول أحكام العبادات وما يحدث في الأمة من الحوادث والنوازل ، لما كانت موجودة عن السمع والنطق والنص في كتاب الله ، وفروعها مثلها وإنما أردنا الأصول في جميع العبادات والمفترضات التي نص الله عز وجل ، وأخبرنا عن وجوبها ، وعن النبي (صلى الله عليه وآله) وعن وصيه المنصوص عليه بعده في البيان عن أوقاتها وكيفياتها وأقذارها في مقاديرها عن الله عز وجل ، مثل (فرض الصلاة) والزكاة والصيام والحج والجهاد وحد الزنا وحد السرقة وأشباهاها مما نزل في الكتاب مجملا بلا تفسير ، فكان رسول الله (صلى الله عليه وآله) هو المفسر والمعبر عن جملة الفرائض.

And we^{asws} say to them in refutation – The origins of the Orders are the acts of worship, and there is no event in the community from the events and that which comes down upon them, but it has been found from what has been heard and what has been said and it's link is in the Book of Allah^{azwj}, and similarly with their branches and we^{asws} have taken the origins in all of the acts of worship and the obligations directly from Allah^{azwj} Mighty and Majestic, Who has Informed us^{asws} of the obligations, and from the Prophet^{saww} and from his^{saww} appointed Trustee^{asws} after him^{saww}, statements about their timings, and procedure, and quantity from their quantities, from Allah^{azwj} Mighty and Majestic, for example the obligatory Prayers, and the Zakaat and the Fasts and the Pilgrimage and the Jihad, and the penalty for adultery, and the penalty for theft and the likes of these which have come down in the Book of Allah^{azwj} in summary without detailed explanations. The Messenger of Allah^{saww} was the interpreter and the explainer of all the obligations.

فعرّفنا أن فرض صلاة الظهر أربع ، ووقتها بعد زوال الشمس بمقدار ما يقرأ الإنسان ثلاثين آية ، وهذا الفرق بين صلاة الزوال (وصلاة الظهر) ، ووقت صلاة العصر آخر وقت الظهر إلى وقت مهبط الشمس ، وأن المغرب ثلاث ركعات ووقتها حين وقت الغروب إلى إديار الشفق والحمرة ، وأن وقت صلاة العشاء الآخرة وهي أربع ركعات أوسع الأوقات ، وأول وقتها حين اشتباك النجوم وغيوبة الشفق وانبساط الظلام ، وآخر وقتها ثلث الليل ، وروي : نصفه ، والصبح ركعتان ، ووقتها طلوع الفجر إلى إسفار الصبح.

We came to know that the obligatory Prayer of Zohr (Mid-day) had four Raakat (cycles), and the duration after the demise of the sun is the measure

of the recitation of a person reciting thirty Verses, and this is the difference between the Meridian (Zawaal) Prayer and the (Zohr) Mid-day Prayer, and the time for the Prayer of (Al-Asr) the afternoon is from the end of the Prayer of Zohr up until the time of the setting of the sun, and for the (Maghrib) Evening Prayer has three Raakat (cycles), and its timing is from the time the sun sets up until the disappearance of the twilight and the redness, and the time for the (Ishaa) Night Prayer is another one and its is of four Raakat (cycles) and its time is wider, and its starting time is when you see the stars and the disappearance of the twilight and darkness spreads out, and its ending time is the third of the night, and the (Sub'h) Morning Prayer has Raakat (two cycles), and its timing is from the start of dawn till the light of the morning.

وأن الزكاة تجب في مال ، دون مال ومقدار دون مقدار ، ووقت دون أوقات ، وكذلك جميع الفرائض التي أوجبها الله على عباده بمبلغ الطاعات وكنه الاستطاعات. فلو لا ما ورد النص به وتنزيل كتاب الله ، وبيان ما أبانه رسوله (وفسره لنا) ، وأبانه الأثر وصحيح الخبر لقوم آخرين ، لم يكن لأحد من الناس (المأمورين بأداء الفرائض أن يوجب) ذلك بعقله ، وإقامته معاني فروضه وبيان مراد الله في جميع ما قدمنا ذكره على حقيقة شروطها ، ولا يصح إقامة فروضها بالقياس والرأي ، ولا أن تهتدي العقول على انفرادها إلى أنه يجب فرض الظهر أربعاً دون خمس أو ثلاث ، (ولا تفصل) أيضاً بين قبل الزوال وبعده ، ولا تقدم الركوع على السجود ، (أو) السجود على الركوع ، أو حد زنا المحصن والبكر ، ولا بين العقارات (والمال الناض) في وجوب الزكاة ، فلو خيلنا بين عقولنا وبين هذه الفرائض لم يصح فعل ذلك كله بالعقل على مجردة ، ولم نفصل بين القياس الذي فصلت الشريعة والنصوص ، إذا كانت الشريعة موجودة عن السمع والنطق الذي ليس لنا أن نتجاوز حدودها ، ولو جاز ذلك لاستغنيا عن إرسال الرسل إلينا بالأمر والنهي منه تعالى.

And the Zakaat is obligatory on wealth and other than wealth, and in a measure different to others, and at different times, and similar is the case with the other obligations which Allah^{azwj} has Enjoined upon His^{azwj} servants, Told them to obey in accordance with their capacity. And were not a link found by it to the Revelation of the Book of Allah^{azwj}, and the statements of the Messenger of Allah^{saww} as explained by us, and the indication of its effects and the correct News (Hadith) not related to the other people, not one of the people would have been obligated to perform the obligatory acts of worship.

That is in accordance with his intellect and the establishment of the meanings of the obligatory acts and the statement of the meaning that Allah^{azwj} has Conveyed regarding all that has been mentioned before on the truth of their conditions, and it is not correct to establish the obligatory acts by analogy and opinion, nor is it possible for the intellect alone to interpret whether the obligatory cycles of Zohr Prayer are four rather than five or three, nor to explain whether to Pray it before sunset or after it, or whether the bowing (Ruk'u) precedes the Prostration or not, or vice versa, or to decide upon the penalty for adultery with a married woman or an unmarried one, or on which wealth Zakaat is obligated. Were we to leave these obligatory acts with the intellect alone, it would not have been possible to perform these correctly, or if you do not separate analogy from the Law and its link. If the Law is present in

the heard and the spoken word, then it is not upon us to exceed its limits, nor is that permissible that we should be free from the Messages brought to us (by the Messengers^{asws}) of the Orders and the Prohibitions by the Most High^{azwj}.

ولما كانت الاصول لا تجب على ما هي عليه من بيان فرضها إلا بالسمع والنطق ، فكذلك الفروع والحوادث التي تنوب وتطرق منه تعالى لم يوجب الحكم فيها بالقياس دون النص بالسمع والنطق . وأما احتجاجهم واعتلالهم (بأن القياس هو التشبيه والتمثيل ، فإن) الحكم جائز به ، ورد الحوادث أيضا إليه ، فذلك محال بين . ومقال شنيع ، لأننا نجد أشياء قد وفق الله بين أحكامها وإن كانت متفرقة ، ونجد أشياء قد فرق الله بين أحكامها وإن كانت مجتمعة ، فدلنا ذلك من فعل الله تعالى على أن اشتباه الشينين غير موجب لاشتباه الحكمين ، كما ادعاه منتحلوا القياس والرأي.

And just like the principles are not obligatory except by the heard and the spoken (Hadith), similarly it is for the branches and the events, which have been Avoided by the Most High^{azwj} it does not obligate to acquire these by analogy apart from the link by the heard and the spoken (Hadith). And as for their argumentation and announcement that analogy is the similarity and example and it is permissible to judge by these, and to refer to the events as well in this manner, this is clearly impossible, and a condemnable statement, for we have seen that Allah^{azwj} has Issued the same Order regarding many matters although they are different and Issued different Orders regarding the similar matters. That is evidence for us that from the Actions of Allah^{azwj} similarity of matters does not necessitate the Issuance of similar Orders, as is being claimed by the proponents of analogy and opinion.

وذلك أنهم لما عجزوا عن إقامة الأحكام على ما أنزل في كتاب الله تعالى ، وعدلوا عن أخذها ممن فرض الله سبحانه طاعتهم على عباده ، ممن لا يزل ولا يخطئ ولا ينسى ، الذين أنزل الله كتابه عليهم ، وأمر الأمة برد ما اشتبه عليهم من الأحكام إليهم ، وطلبوا الرياسة رغبة في حطام الدنيا ، وركبوا طريق أسلافهم ممن ادعى منزلة أولياء الله ، لزمهم العجز ، فادعوا أن الرأي والقياس واجب ، فبان لذوي العقول عجزهم وإلحادهم في دين الله ، وذلك أن العقل على مجرده وانفراده لا يوجب ، ولا يفصل بين أخذ الشيء بغضب ونهب ، وبين أخذه بسرقة وإن كانا مشتبهين ، فالواحد يوجب القطع ، والآخر لا يوجبه .

And that when they became frustrated from establishing the orders in accordance with what was Sent down in the Book of Allah^{azwj}, and they refuse to take from those^{asws} whose^{asws} obedience has been Obligated by Allah^{azwj} for the servants, those^{asws} that never go astray, nor do they^{asws} err nor forget, and whom^{asws} Allah^{azwj} has Sent down His^{azwj} Book, and Ordered the community to refer to them^{asws} in suspicious matters for decisions, and they sought the government (leadership) and desired to destroy the world, and the way of their ancestors who had claimed to be the Guardians from Allah^{azwj}, then it was necessary that they got frustrated, for they made the claim that opinion and analogy was an obligation, and for the people of intellect their frustrations differentiated them from the Religion of Allah^{azwj}, and that the intellect on its own is not definitive, and cannot explain the difference between

taking something by wrath and looting and by stealing and although they are similar, one of them necessitates the cutting, whilst the other one does not.

ويبدل أيضا على فساد ما احتجوا به من رد الشيء في الحكم إلى أشباهه ونظائره ، أنا نجد الزنا من المحصن والبركر سواء ، وأحدهما يوجب الرجم ، والاخر يوجب الجلد ، فعلمنا أن الأحكام مأخذها من السمع والنطق بالنص على حسب ما يرد به التوقيف دون اعتبار النظائر (والأعيان) ، وهذه دلالة واضحة على فساد قولهم ، ولو كان الحكم في الدين بالقياس لكان باطن القدمين أولى بالمسح من ظاهرهما ، قال الله تعالى حكاية عن إبليس في قوله بالقياس : (**خلفتني من نار وخلقته من طين**) فذمه الله لما لم يدر ما بينهما ، وقد ذم رسول الله (صلى الله عليه وآله) والأئمة (عليهم السلام) القياس ، يرث ذلك بعضهم عن بعض ، ويرويه عنهم أوليائهم .

And their corruption is evident as well when they refer anything to their fellows and peers, 'I find the adultery with a married woman and a virgin to be the same', and one of them necessitates stoning and the other one only the skin. We understand that the orders that have been taken from the heard and the spoken by link (Nass) in accordance with what has been referred by it is different from placing reliance upon the peers and helpers, and this is clear evidence on the corruption in their statements, and the decision indebted by analogy was to wipe the soles of the feet was apparent to them. Allah^{azwj} Says in the story of Iblees^{la} regarding the statement of analogy **"Thou hast created me of fire, and him Thou didst create of dust"** – 38:76 Allah^{azwj} Condemned him^{la} when he^{la} did not know what is between them, and the Messenger of Allah^{saww} and the Imams^{asws} condemned analogy, and this has been inherited by some from the others, and they have narrated it from their Masters^{asws}.

قال : وأما الرد على من قال بالاجتهاد ، فانهم يزعمون أن كل مجتهد مصيب ، على أنهم لا يقولون : إنهم مع اجتهدهم أصابوا معنى حقيقة الحق عند الله عز وجل ، لأنهم في حال اجتهدهم ينتقلون عن اجتهاد إلى اجتهاد ، واحتجاجهم أن الحكم به قاطع قول باطل ، منقطع ، منتقض ، فأبي دليل أدل من هذا على ضعف اعتقاد من قال بالاجتهاد والرأي ، إذا كان أمرهم يؤل إلى ما وصفناه ؟! وزعموا أنه محال أن يجتهدوا ، فيذهب الحق من جملتهم ، وقولهم بذلك فاسد ، لأنهم إن اجتهدوا فاختلّفوا فالتقصير واقع بهم . وأعجب من هذا ، أنهم يقولون مع قولهم بالرأي والاجتهاد : إن الله تعالى بهذا المذهب لم يكلفهم إلا بما يطيقونه ، وكذلك النبي (صلى الله عليه وآله) ، واحتجوا بقول الله تعالى : (**وحيث ما كنتم فولوا وجوهكم شطره**) وهذا بزعمهم وجه الاجتهاد ، وغلطوا في هذا التأويل غلطا بيّنا .

He^{asws} said: 'And as for the refutation of the one who speaks by Ijtihad and thinks that all the Mujtahids are right, and they do not say, 'They, with their Ijtihad have reached the true meaning with Allah^{azwj} Mighty and Majestic', because in their condition of their Ijtihad, they overturn the Ijtihad by Ijtihad and their argumentations and their decisions by it cuts their own speech as false. Which evidence shall I^{asws} present over these people of weak beliefs who speak by Ijtihad and opinion, when their affair is as what I^{asws} have related?

And they think that it is impossible that they should do Ijtihad and do not get to the truth in totality, and these words of theirs is mischief, because in their Ijtihad they differ and deficiencies transpire by them. What will be more strange than this that they are saying by their opinion and Ijtihad that Allah^{azwj} in this Religion has not placed any burden beyond their capacity, and the same for the Prophet^{saww}, **"and wherever you are turn your faces towards it,- 2:150** And this is their thinking and perspective by Ijtihad, and they are mistaken in this explanation, and mistaken in their statement.

قالوا : ومن قول الرسول (صلى الله عليه وآله) : ما قاله لمعاذ بن جبل ، وادعوا أنه أجاز ذلك ، والصحيح أن الله لم يكلفهم اجتهدا ، لأنه قد نصب لهم أدلة ، وأقام لهم أعلاما ، وأثبت عليهم الحجة ، فمحال أن يضطروهم إلى ما لا يطيقون بعد إرساله إليهم الرسل بتفصيل الحلال والحرام ، ولم يتركهم سدى ، مهما عجزوا عنه ردوه إلى الرسول والأئمة صلوات الله عليهم ، كيف وهو يقول : (**ما فرطنا في الكتاب من شيء**) ويقول : (**اليوم أكملت لكم دينكم وأتممت عليكم نعمتي**) ويقول : (**فيه تبيان كل شيء**) !

They say that there are the words of the Messenger^{saww} which he^{saww} spoke to Muaz Bin Jabal^{la}, and they claim that he^{saww} has allowed that (Ijtihad), but the truth is that Allah^{azwj} has not burdened them with Ijtihad, because He^{azwj} has Established for them the evidence, and raised for them scholars, and affirmed for them the Proofs^{asws}. It is impossible that He^{azwj} should Force them to what they dislike after having Sent to them Messengers^{asws} with detailed explanation of the Permissible and the Prohibited, and did not leave them in vain in what were frustrated in referring to the Prophet^{saww} and the Imams^{asws}. How can that be and He^{azwj} Says **"We have not neglected anything in the Book" – 6:38** and He^{azwj} Says **"This day have I completed for you your religion" – 5:3** and He^{azwj} Says **"and We have revealed the Book to you explaining clearly everything" – 16:89?**

ومن الدلائل على فساد قولهم في الاجتهاد والرأي والقياس أنه لن يخلو الشيء ، أن يكون بمثله على أصل ، أو يستخرج البحث عنه ، فإن كان يبحث عنه فإنه لا يجوز في عدل الله تعالى أن يكلف العباد ذلك ، وإن كان ممثلا على أصل فلن يخلو الأصل ، أن يكون حرم لمصلحة الخلق ، أو لمعنى في نفسه خاص ، (فإن كان حرم لمعنى في نفسه خاص) فقد كان ذلك فيه حلالا ، ثم حرم بعد ذلك لمعنى فيه ، بل لو كان لعل المعنى لم يكن التحريم له أولى من التحليل. ولما فسد هذا الوجه من دعوهم علمنا أن الله تعالى إنما حرم الأشياء لمصلحة الخلق ، لا للخلق التي فيها ، ونحن إنما ننفي القول بالاجتهاد لأن الحق عندنا فيما قدمنا ذكره من الأمور التي نصبها الله تعالى ، والدلائل التي أقامها لنا كالكتاب والسنة والإمام الحجة ، ولن يخلو الخلق من هذه الوجوه التي ذكرناها ، وما خالفها فهو باطل .

ثم ذكر (عليه السلام) كلاما طويلا في الرد على من قال بالاجتهاد في القبلة ، وحاصله الرجوع فيها إلى العلامات الشرعية .

And from the evidence of the mischief in their speech by the Ijtihad and the opinion and the analogy is that there is nothing the like of which cannot be found in the origin, or that they can extract it by their search if they were to search for it. It is not permissible by the Justice of Allah^{azwj} that He^{azwj} should

burden them with that. And if they had given examples on the origin, the origin would not have been left (they would destroy it/amend it).

One's Own Interpretation of the Holy Verses is Forbidden:

[33195] محمد بن مسعود العياشي في (تفسيره) عن عمار بن موسى ، عن أبي عبدالله (عليه السلام) قال : سئل عن الحكومة ، فقال : من حكم برأيه بين اثنين فقد كفر ، ومن فسر برأيه آية من كتاب الله فقد كفر .

H 33195 – Muhammad Bin Masud Al Ayyashi in his Tafseer from Amaar Bin Musa has narrated the following:

Abu Abdullah^{asws}, said, 'When I asked him^{asws} about the government, he^{asws} said: 'Whoever issues orders between two (people) has disbelieved, and the one who interprets a Verse from the Book of Allah^{azwj} has disbelieved'.

[33198] وعن زرارة ، وأبي حنيفة جميعا ، عن أبي بكر بن حزم ، قال : توضأ رجل ، فمسح على خفيه ، فدخل المسجد يصلي ، فجاء علي (عليه السلام) فوطئ على رقبته وقال : ويلك ! تصلي على غير وضوء ، فقال : أمرني عمر بن الخطاب ، قال : فأخذ به فأنتهى به إليه فقال : انظر ما يروي هذا عليك - ورفع صوته - فقال : نعم أنا أمرته ، إن رسول الله (صلى الله عليه وآله) مسح (على خفيه) فقال : قبل المائدة أو بعدها ؟ قال : لا أدري ، قال : فلم تقتي ، وأنت لا تدري ؟! سبق الكتاب الخفين .

H 33198 – And from Zararah, and Abu Hanifa together, from Abu Bakr Bin Hazam who said a person performed ablution and then wiped his feet (masaah) over his socks. He entered the Masjid and Prayed. Ali^{asws} came and held him by the neck and said: 'Woe be unto you! You are Praying without ablution?' He said, 'It was Umar Ibn Khattab that had ordered me so'.

He said that he^{asws} took him to Umar and said: 'Look at what this man is narrating from you, in a loud voice. He said, 'Yes, I had ordered him so, for the Messenger of Allah^{saww} wiped his^{saww} feet over his^{saww} socks'. He^{asws} said: 'Before the (Chapter of) Ma'aidah or after it?' He said, 'I do not know'. He^{asws} said: 'Why do you issue Fatwas, and you do not know? The Book of Allah^{azwj} is Decisive for this'.

[33199] وعن إسحاق بن عمار ، عن أبي عبدالله (عليه السلام) - في حديث - قال : يظن هؤلاء الذين يدعون أنهم فقهاء علماء أنهم قد أثبتوا جميع الفقه والدين مما تحتاج إليه الأمة ، وليس كل علم رسول الله (صلى الله عليه وآله) علموه ، ولا صار إليهم من رسول الله (صلى الله عليه وآله) ولا عرفوه ، وذلك أن الشيء من الحلال والحرام والأحكام يرد عليهم ، فيسألون عنه ، ولا يكون عندهم فيه أثر عن رسول الله (صلى الله عليه وآله) ، ويستحيون أن ينسبهم الناس إلى الجهل ، ويكرهون أن يسألوا فلا يجيبوا ، فيطلب الناس العلم من معدنه ، فلذلك استعملوا الرأي والقياس في دين الله ، وتركوا الآثار ، ودانوا بالبدع ، وقد قال رسول الله (صلى الله عليه وآله) : كل بدعة ضلالة ، فلو أنهم إذا سألوا عن شيء من دين الله ، فلم يكن عندهم فيه أثر عن رسول الله ، ردوه إلى الله وإلى الرسول وإلى أولي الأمر منهم ، لعلمه الذين يستنبطونه منهم من آل محمد (صلى الله عليه وآله) .

H 33199 – And from Is'haq Bin Amaar, from Abu Abdullah^{asws} - in a Hadith – said: 'Those who claim to be Fuqaha (Mujtahids) and scholars conjecture they can prove the whole of their jurisprudence (Fiqh) and the Religion of whatever is needed by the community from them, and they do not know all the knowledge of the Messenger of Allah^{saww} nor has anything come to them from the Messenger of Allah^{saww}, nor do they understand it, and that when a matter of permissible and prohibited gets referred to them, and they are asked about it, and they do not have with them any evidence from the Messenger of Allah^{saww}, and they are ashamed that the people would point to them as being ignorant, and they do not like being questioned about it nor do they have any answer for it.

The people would then get the knowledge from its origin, and that is why they use opinions and analogies in the Religion of Allah^{azwj}, and they avoid the evidence, and they make innovation to be the religion. And, the Messenger of Allah^{saww} said: 'Every innovation is a straying. Had they, when questioned about anything from the Religion of Allah^{azwj}, when they did not have any evidence from the Messenger of Allah^{saww}, referred it to Allah^{azwj} and the Messenger of Allah^{saww} and those in authority^{asws}, they^{asws} would have made it known to them what they^{asws} had deduced (Istinbaat) from the Progeny^{asws} of Muhammad^{saww}.

[33200] فرات بن إبراهيم في (تفسيره) عن علي بن محمد بن إسماعيل ، معنعنا عن زيد - في حديث - أنه لما نزل قوله تعالى : (**إذا جاء نصر الله والفتح**) السورة ، قال رسول الله (صلى الله عليه وآله) : إن الله قضى الجهاد على المؤمنين في الفتنة بعدي - إلى أن قال : - يجاهدون على الأحداث في الدين ، إذا عملوا بالرأي في الدين ، ولا رأي في الدين ، إنما الدين من الرب أمره ونهيه .

H 33200 – Furaat Bin Ibrahim in his Tafsaeer from Ali Bin Muhammad Bin Ismail, from Zayd – in a Hadith – when the Words of Allah^{azwj} **'When there comes the Help of Allah^{azwj} and the victory'**, the **Chapter 110** was Sent down, the Messenger of Allah^{saww} said: 'Allah^{azwj} has Decided about Jihaad (Holy war) for the believers in the trials that are to come after me^{saww}, until he^{saww} said: 'They will fight on the Hadith in the Religion against those that act according to opinion in Religion, and there is no opinion in Religion. Surely, the Religion is from the Lord^{azwj}, His^{azwj} Orders and His^{azwj} Prohibitions'.

Ahadith also Get Abrogated like the Verses of Quran:

[44614] محمد بن يعقوب ، عن علي بن إبراهيم ، عن أبيه ، عن حماد بن عيسى ، عن إبراهيم بن عمر اليماني ، عن أبان بن أبي عياش ، عن سليم بن قيس الهلالي ، قال : قلت لأمير المؤمنين (عليه السلام) : إني سمعت من سلمان والمقداد وأبي ذر شيئاً من تفسير القرآن ، وأحاديث عن نبي الله (صلى الله عليه وآله) غير ما في أيدي الناس ، ثم سمعت منك تصديق ما سمعت منهم ، ورأيت في أيدي الناس أشياء كثيرة من تفسير القرآن ، وأحاديث عن نبي الله (صلى الله عليه وآله) أنتم تخالفونهم فيها ، وتزعمون أن ذلك كله باطل ، أفترى الناس يكذبون على رسول الله (صلى الله عليه وآله) متعمدين ، ويفسرون القرآن بأرائهم ؟ قال : فأقبل عليّ ثم قال : قد سألت فافهم الجواب : أن في أيدي الناس حقاً وباطلاً ، وصدقاً وكذباً ، وناسخاً ومنسوخاً ، وعماماً

وخاصا ، ومحكما ومتشابها ، وحفظا ووهما ، وقد كذب على رسول الله (صلى الله عليه وآله) على عهده ، حتى قام خطيباً ، وقال : أيها الناس ! قد كثرت عليّ الكذابة ، فمن كذب عليّ متعمدا فليتبوء مقعده من النار.

H 44614 - Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Hamaad Bin Isa, from Ibrahim Umar Al Yamani, from Aban Bin Abu Ayyash, from Suleym Bin Qays Al Hilali, said:

'I said to Amir-ul-Momineen^{asws}, 'I hear from Salman and Al-Miqdad and Abu Dharr something of the explanation of the Quran, and the Ahadith from the Prophet^{saww} which is not in the hands of the people, then hear from you^{asws} its ratification of what I have heard from them, and saw in the hands of the people many things from the explanation of the Quran, and the Hadith from the Prophet^{saww} which you^{asws} are opposed to, and think all of them to be false. Have the people invented lies ascribed to the Messenger of Allah^{saww}, and are explaining the Quran by their opinion?'

He^{asws} came near me, then said: 'You have asked, and so understand the answer. In the hands of the people there is right and wrong, and truth and lies, and Abrogating and the Abrogated, and the general and the special, and the Decisive and the Allegorical, and the preserved and the illusion, and forged lies on the Messenger of Allah^{saww} from before, to the extent that he^{saww} issued a sermon, and said: 'O people! A lot of lies have been ascribed to me^{saww}. Whosoever has done this deliberately will have a seat in the Fire'.

ثم كذب عليه من بعده وإنما أتاكم الحديث من أربعة ، ليس لهم خامس : رجل منافق يظهر الايمان ، متصنع بالاسلام ، لا يتأثم ، ولا يتحرج أن يكذب على رسول الله (صلى الله عليه وآله) - إلى أن قال : - ورجل سمع من رسول الله (صلى الله عليه وآله) شيئاً ، لم يحمله على وجهه ، ووهم فيه ، ولم يتعمد كذباً ، فهو في يده ، يقول به ، ويعمل به ، ويرويه ، فيقول : أنا سمعته من رسول الله (صلى الله عليه وآله) ، فلو علم المسلمون أنه وهم لرفضوه ، ولو علم هو أنه وهم لرفضه ، ورجل ثالث سمع من رسول الله (صلى الله عليه وآله) شيئاً أمر به ثم نهى عنه ، وهو لا يعلم : أو نهى عنه ، ثم أمر به ، وهو لا يعلم ، فحفظ منسوخه ، ولم يحفظ الناسخ ، فلو علم أنه منسوخ لرفضه ، ولو علم الناس إذ سمعوه منه أنه منسوخ لرفضوه ،

Then lies were still ascribed to him^{saww} afterwards. Ahadith have reached you from four, and there is no fifth – A hypocritical man who displays faith, manufactures Islam, poses as such, and does not feel it as wrong to ascribe lies to the Messenger of Allah^{saww} – until he^{asws} said: 'And the man who heard from the Messenger of Allah^{saww} something, did not understand its perspective, and does not intend to lie. It is in his hands, he speaks by it, and acts by it, and narrates it. He says, 'I have heard this from the Messenger of Allah^{saww}. If the Muslims think it to be imagination they should reject it, and if they know it to be from him^{saww} then it is an obligation'.

And the third man heard from the Messenger of Allah^{saww} something that he^{saww} ordered then prohibited it later on, and he did not know, or prohibited it, and then ordered it later on, and he did not know. He memorised the abrogated and did not memorise the abrogating. Had he known it to have been abrogated, he would have rejected it, and had the people known that what they have heard from his is an abrogated order, they would have rejected it.

وآخر رابع لم يكذب على رسول الله (صلى الله عليه وآله) ، ميعض للكذب خوفا من الله ، وتعظيما لرسول الله (صلى الله عليه وآله) ، لم ينسه ، بل حفظ ما سمع على وجهه ، فجاء به كما سمعه ، لم يزد فيه ، ولم ينقص منه ، وعلم الناسخ من المنسوخ ، فعمل بالناسخ ، ورفض المنسوخ ، فان أمر النبي (صلى الله عليه وآله) مثل القرآن ، منه ناسخ ومنسوخ ، وخاص وعام ، ومحكم ومتشابه .

And lastly is the one who did not ascribe lies to the Messenger of Allah^{saww}, hated lying due to his fear of Allah^{azwj}, and respect for the Messenger of Allah^{saww}, and did not forget it, but memorised what he had heard exactly. He went with it as he had heard it, did not add anything to it, and did not leave anything out from it, and knew the abrogating from the abrogated. He acted upon the abrogating one, and rejected the abrogated one, for the order of the Prophet^{saww} is similar to the Quran, from which there is the Abrogating and the Abrogated, and the special and the general, and Decisive and Allegorical.

وقد كان يكون من رسول الله (صلى الله عليه وآله) الكلام له وجهان ، وكلام عام ، وكلام خاص مثل القرآن - إلى أن قال : - فما نزلت على رسول الله (صلى الله عليه وآله) آية من القرآن إلا أقرأنيها وأملاها عليّ ، فكتبتها بخطي ، وعلمني تأويلها وتفسيرها ، وناسخها ومنسوخها ، ومحكمها ومتشابهها ، وخاصها وعامها ، ودعا الله لي أن يعطيني فهما وحفظا ، فما نسيت آية من كتاب الله ، ولا علما أملاه عليّ وكتبته . الحديث .

And that which came from the Messenger of Allah^{saww} had two perspectives – General speech and special speech like the Quran’ – until he^{asws} said: ‘That which came down to the Messenger of Allah^{saww} of the Verses of the Quran, he^{saww} read it to me^{asws} and made me^{asws} write it down which I^{asws} wrote it by my^{asws} own handwriting, and taught me^{asws} its explanation and its interpretation, and its Abrogating and its Abrogated, and its Decisive and its Allegorical, and its Special and its general, and supplicated to Allah^{azwj} for me^{asws} to be Given understanding and its preservation. I^{asws} did not forget any Verse from the Book of Allah^{azwj}, nor that which I^{asws} was taught and made to write it down’.

[33615] وعن عدة من أصحابنا ، عن أحمد بن محمد ، عن عثمان ابن عيسى ، عن أبي أيوب الخزاز ، عن محمد بن مسلم ، عن أبي عبد الله (عليه السلام) ، قال : قلت له : ما بال أقوام يروون عن فلان وفلان ، عن رسول الله (صلى الله عليه وآله) لا يهتمون بالكذب ، فيجيء منكم خلافه ؟ فقال : إن الحديث ينسخ كما ينسخ ، القرآن .

H 33615 – And from a number of our companions, from Ahmad Bin Muhammad, from Usman Ibn Isa, from Abu Ayyub Al Kharraz, from Muhammad Bin Muslim who says:

Abu Abdullah^{asws} said when it was said to him^{asws}, ‘What is the reason that the people narrate from such and such, from the Messenger of Allah^{saww}, and they cannot be accused of lying, and what comes from you^{asws} is different to that?’ He^{asws} said: ‘Surely the Ahadith also get abrogated like the Quran gets Abrogated’.

[33616] وعن عليّ بن إبراهيم ، عن أبيه ، عن ابن أبي نجران ، عن عاصم بن حميد ، عن منصور بن حازم ، عن أبي عبد الله (عليه السلام) - في حديث - قال : قلت : أخبرني عن أصحاب محمد صدقوا على محمد (صلى الله عليه وآله) ، أم كذبوا ؟ قال : بل صدقوا ، قلت : فما بالهم اختلفوا ؟ قال : إن الرجل كان يأتي رسول الله (صلى الله عليه وآله) ، فيسأله المسألة ، فيجيبه فيها بالجواب ، ثم يجيئه بعد ذلك ما ينسخ ذلك الجواب ، فنسخت الأحاديث بعضها بعضا .

H 33616 – And from Ali Bin Ibrahim, from his father, from Ibn Abu Najraan, from Aasim Bin Hameed, from Mansour Bin Haazim who says:

Abu Abdullah^{asws} – in a Hadith – said, 'I said to him^{asws}, 'Inform me about the companions of Muhammad^{saww}, whether they ascribed truth to him^{asws} or lies?' He^{asws} said: 'But they spoke the truth'. I said, 'Why is then that there are differences?' He^{asws} said: 'A man came to the Messenger of Allah^{saww}. He asked him^{saww} a question. He^{saww} gave him the answer, then Came down something which Abrogated that particular answer. The Hadith abrogates the Hadith, some of them by some others'.

[33617] وعنه ، عن محمد بن عيسى ، عن يونس ، عن مهزم ، وعن بعض أصحابنا ، عن محمد بن علي ، عن محمد بن إسحاق الكاهلي ، وعن أبي علي الأشعري ، عن الحسن بن علي الكوفي ، عن العباس بن عامر ، عن ربيع بن محمد جميعا ، عن مهزم الأسدي ، عن أبي عبدالله (عليه السلام) - في حديث - قال : قال رسول الله (صلى الله عليه وآله) : أنا المدينة ، وعلي الباب ، وكذب من زعم أنه يدخل المدينة إلا من قبل الباب .

H 33617 – And from him, from Muhammad Bin Isa, from Yunus, from Mahzam, and from some of our companions, from Muhammad Bin Ali, from Muhammad Bin Is'haq Al Kahily, and from Abu Ali Al Ashary, from Al Hassan Bin Ali Al Kufy, from Al Abbas Bin Aamir, from Rabie Bin Muhammad altogether, from Mahzam Al Asady who narrates:

Abu Abdullah^{asws} – in a Hadith – said: 'The Messenger of Allah^{saww} said: 'I^{saww} am the city, and Ali^{asws} the Door, and he is a liar who thinks that one can enter the city before entering first from the door'.

A Clear Proof can only be Presented from Ahadith:

[33532] محمد بن يعقوب ، عن محمد بن إسماعيل ، عن الفضل ابن شاذان ، عن صفوان بن يحيى ، عن منصور بن حازم ، قال : قلت لأبي عبدالله (عليه السلام) : إن الله أجل وأكرم من أن يعرف بخلقه - إلى أن قال : - وقلت للناس : أليس تعلمون أن رسول الله (صلى الله عليه وآله) كان الحجة من الله على خلقه ؟ قالوا : بلى ، قلت : فحين مضى رسول الله (صلى الله عليه وآله) من كان الحجة لله على خلقه ؟ قالوا : القرآن ، فنظرت في القرآن ، فإذا هو يخاصم به المرجئ والقدرى والزنديق الذي لا يؤمن به حتى يغلب الرجال بخصومته ، فعرفت أن القرآن لا يكون حجة إلا بقرينة ، فما قال فيه من شيء كان حقا - إلى أن قال : - فأشهد أن عليا (عليه السلام) كان قِيم القرآن ، وكانت طاعته مفترضة ، وكان الحجة على الناس بعد رسول الله (صلى الله عليه وآله) ، وأن ما قال في القرآن فهو حق ، فقال : رحمك الله .

H 33532 – Muhammad Bin Yaqoub, from Muhammad Bin Ismail, from Al Fazl Ibn Shazaan, from Safwan Bin Yahya, from Mansour Bin Hazim who said:

'I said to Abu Abdullah^{asws}, 'Surely Allah^{azwj} is Higher and Honourable from being recognised by His^{azwj} creation' – until he said – 'I said to the people, 'Do you not know that the Messenger of Allah^{saww} was the Proof from Allah^{azwj} to His^{azwj} creation?' They said, 'Yes'. I said to them, 'When the Messenger of Allah^{saww} passed away, who was the Proof of Allah^{azwj} on His^{azwj} creation?' They said, 'The Quran'. I looked in the Quran and saw that the Murjiites and the Qadiriyya (Eternalists) and the Zindiq (Atheists) who do not even believe in it, have overcome the (other) men by the arguments from it.

I understood that the Quran is not Proof except for its establishment, so that whoever speaks by it is speaking the truth' – until he said – 'I hereby testify that Ali^{asws} was the establisher of the Quran, and that obedience to him^{asws} was obligatory, and was the Proof on the people after the Messenger of Allah^{saww}, and that what he^{asws} said regarding the Quran, that was the truth'. He^{asws} said: 'May Allah^{azwj} have Mercy on you'.

[33533] وعن علي بن إبراهيم ، عن أبيه ، عن ذكره ، عن يونس ابن يعقوب ، قال : كنت عند أبي عبدالله (عليه السلام) فورد عليه رجل من أهل الشام ، ثم ذكر حديث مناظرته مع هشام بن الحكم - إلى أن قال : - فقال هشام : فبعد رسول الله (صلى الله عليه وآله) من الحجة ؟ قال : الكتاب والسنة ، قال هشام : فهل ينفعنا الكتاب والسنة في رفع الاختلاف عنا ؟ قال الشامي : نعم ، قال هشام : فلمَ اختلفت أنا وأنت ، وصرت إلينا من الشام في مخالفتنا إياك ؟ فسكت الشامي ، فقال أبو عبدالله (عليه السلام) : ما لك لا تتكلم ؟ فقال : إن قلت : لم يختلف كذبت ، وإن قلت : الكتاب والسنة يرفعان عنا الاختلاف أحلت ، لأنهما يحتلمان الوجوه - إلى أن قال الشامي : - والساعة من (الحجة) ؟ فقال هشام : هذا القاعد الذي تشد إليه الرحال ، ويخبرنا بأخبار السماء . الحديث .

وفيه أن الصادق (عليه السلام) أثنى على هشام .

H 33533 – And from Ali Bin IBrahim, from his father, from Yunus Ibn Yaquoub who said;

'I was with Abu Abdullah^{asws}, when a Syrian came by who mentioned the Hadith in a debate he had with Hisham Bin Al-Hakam – until he said, 'Hisham asked: 'Who is the Proof after the Messenger of Allah^{saww}?'

The Syrian replied: 'The Book and the Sunnah'.

Hisham asked: 'Can the Quran and the Sunnah profit us from eradicating the differences among us?'

The Syrian replied: 'Yes'.

Hisham asked: 'Then why is there a difference between you and me, and you have come to us from Syria in opposition to us all the way to here?'

The Syrian became silent.

Abu Abdullah^{asws} said: 'What has happened to you that you do not speak?' The Syrian replied: 'If I were to say that we have no differences, it would be a lie, and if I were to say that the Book and the Sunnah would eradicate the differences from us, it would be invalid, because they both bear perspectives' – until the Syrian said – 'At this time who is the Proof?' Hisham stood up, 'This one seated here to whom people come to, and he^{asws} informs us of the news from the sky'.

And in this Al-Sadiq^{asws} has praised Hisham'.

[33534] وعن محمد بن أبي عبدالله ، ومحمد بن الحسن ، عن سهل بن زياد ، وعن محمد بن يحيى ، عن أحمد بن محمد جميعا ، عن الحسن بن العباس بن الحريش ، عن أبي جعفر الثاني (عليه السلام) ، قال : قال أبو عبدالله (عليه السلام) : وذكر الحديث ، وفيه أن رجلا سأل أباه عن مسائل ، فكان مما أجابه به أن قال : قل لهم : هل كان فيما أظهر رسول الله (صلى الله عليه وآله) من علم الله اختلاف ؟ فإن قالوا : لا ، فقل لهم :

فمن حكم بحكم فيه اختلاف ، فهل خالف رسول الله (صلى الله عليه وآله) ؟ فيقولون : نعم ، فإن قالوا : لا ، فقد نقضوا أول كلامهم ، فقل لهم : ما يعلم تأويله إلا الله والراسخون في العلم ، فإن قالوا : من الراسخون في العلم ؟ فقل : من لا يختلف في علمه ، فإن قالوا : من ذاك ؟ فقل : كان رسول الله (صلى الله عليه وآله) صاحب ذاك - إلى أن قال : - وإن كان رسول الله (صلى الله عليه وآله) لم يستخلف أحدا فقد ضيع من في أصلاب الرجال ممن يكون بعده ، قال : وما يكفيهم القرآن ؟ قال : بلى ، لو وجدوا له مفسراً ، قال : وما فسر رسول الله (صلى الله عليه وآله) ؟ قال : بلى ، قد فسر له رجل واحد ، وفسر للامة شأن ذلك الرجل ، وهو علي بن أبي طالب (عليه السلام) - إلى أن قال : - والمحكم ليس بشيئين إنما هو شيء واحد ، فمن حكم بحكم ليس فيه اختلاف ، فحكمه من حكم الله عز وجل ، ومن حكم بحكم فيه اختلاف فرأى أنه مصيب ، فقد حكم بحكم الطاغوت .

H 33534 – And from Muhammad Bin Abu Abdullah, and Muhammad Bin Al Hassan, from Sahl Bin Ziyad, and from Muhammad Bin Yahya, from Ahmad Bin Muhammad altogether, from Al Hasan Bin Al Abbas Bin Al Haraysh says:

Abu Ja'far the Second^{asws} said: 'Abu Abdullah^{asws} said and mentioned the Hadith, and in it some men asked his^{asws} father^{asws} some questions, and from the answers that he^{asws} gave them:

He^{asws} said to them: 'Were there ever displayed any differences from the Messenger of Allah^{saww} from the Knowledge of Allah^{azwj}? If they say 'No', then say to them, 'Who was the one who issued orders in which there were differences from the Messenger of Allah^{saww}?' If they were to say 'Yes', then it would invalidate their previous statement, so say to them **but none knows its interpretation except Allah, and those who are firmly rooted in knowledge 3:7**

If they say, 'But who are the ones firmly rooted in knowledge?' Say, 'The ones in whose knowledge there is no discrepancy'. If they say, 'Who is that?' Say, 'The ones whom the Messenger of Allah^{saww} made them the 'Mola' master of it' – until he^{asws} said: 'And if the Messenger of Allah^{saww} did not appoint anyone as Caliph after him^{saww} then he^{saww} wasted those who were to come from the loins of men after them'.

He^{asws} said, 'And is not the Quran sufficient for them?' He^{asws} said: Yes, if they were to find its (correct) explanation therein'. He asked: 'And that is what the Messenger of Allah^{saww} has explained?' He^{asws} replied: 'Yes, he^{saww} explained it to one man, and explained to the community the glory of that man, and he is Ali^{asws} Bin Abu Talib^{asws} – until he^{asws} said: 'And the Decisive are not many things, but only one thing. The one issues a verdict in which there are no differences, his verdict would be from the Verdicts of Allah^{azwj} Mighty and Majestic. However, the one who issues a verdict in which there are differences that his opinion might be right, he, would, certainly have issued a verdict from the Devil'.

[33535] وعن علي بن إبراهيم ، عن أبيه ، عن حماد بن عيسى ، عن إبراهيم بن عمر اليماني ، عن سليم بن قيس الهلالي ، عن أمير المؤمنين صلوات الله عليه ، قال : إن الله طهرنا ، وعصمنا ، وجعلنا شهداء على خلقه ، وحبته في أرضه ، وجعلنا مع القرآن ، (والقرآن) معنا ، لا نفارقه ، ولا يفارقنا .

H 33535 – And from Ali Bin Ibrahim, from his father, from Hamaad Bin Isa, from Ibrahim Bin Amr Al Yamany, from Suleym Bin Qays Al Hilali narrates:

Amir-ul-Momineen^{asws} said: 'Surely Allah^{azwj} has Purified us^{asws}, and Made us^{asws} to be infallible, and made us^{asws} as witnesses on His^{azwj} creation, and His^{azwj} 'Hujjat' (Proof) in His^{azwj} earth, and Made us^{asws} to be with the Quran and the Quran to be with us^{asws}, neither are we^{asws} separate from it, nor is it separate from us^{asws}.

[33536] وعن عدة من أصحابنا ، عن أحمد بن محمد ، عن الحسين بن سعيد ، عن النضر بن سويد ، عن أيوب بن الحر ، عن عمران ابن علي ، عن أبي بصير ، عن أبي عبدالله (عليه السلام) ، قال : نحن الراسخون في العلم ، ونحن نعلم تأويله .

H 33536 – From a number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Ayoub Bin Al Hur, from Umran Ibn Ali, from Abu BAsaer is reported:

Abu Abdullah^{asws} said: 'We^{asws} are the ones firmly rooted in knowledge, and we^{asws} know its interpretation'.

[33537] وعن علي بن محمد ، عن عبدالله بن علي ، عن إبراهيم ابن إسحاق ، عن عبدالله بن حماد ، عن بريد بن معاوية ، عن أحدهما (عليهما السلام) في قول الله عزَّ وجلَّ : (وما يعلم تأويله إلا الله والراسخون في العلم) فرسول الله (صلى الله عليه وآله) أفضل الراسخين في العلم ، قد علمه الله جميع ما أنزل عليه من التنزيل والتأويل ، وما كان الله لينزل عليه شيئا لا يعلمه تأويله ، وأوصياؤه من بعده يعلمونه . الحديث .

H 33537 – And from Ali Bin Muhammad, from Abdullah Bin Ali, from Ibrahim Ibn Is'haq, from Abdullah Bin Hamaad, from Bureyd Bin Muawiya, from one of them^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic:

But none knows its interpretation except Allah, and those who are firmly rooted in knowledge 3:7. The Messenger of Allah^{saww} is the best of those that are firmly rooted in knowledge. Allah^{azwj} Had Taught him^{saww} the whole of that which had come down upon him^{saww} of its explanation, and what Allah^{azwj} had Sent down upon him^{saww} of anything and (he^{saww}) did not leave until after teaching all of it to his Trustees^{asws} to come after him^{saww}.

[33538] وعن الحسين بن محمد ، عن معلى بن محمد ، عن محمد ابن اورمة ، عن علي بن حسان ، عن عبد الرحمن بن كثير ، عن أبي عبدالله (عليه السلام) ، قال : الراسخون في العلم : أمير المؤمنين (عليه السلام) والأئمة (من ولده) ⁽¹⁾ (عليهم السلام) .

H 33538 – And From Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Muhammad Ibn Awrma, from Ali Bin Hisaan, from Abdul Rahmaan Bin Kaseer who says:

Abdullah^{asws} said: 'The ones who are firmly rooted in knowledge are – The Amir-ul-Momineen^{asws}, and the Imams^{asws} from his^{asws} sons^{asws}'.

[33539] وبهذا الاسناد عن أبي عبدالله (عليه السلام) - في حديث - في قوله تعالى : (وما يعلم تأويله إلا الله والراسخون في العلم) قال : أمير المؤمنين : والأئمة (عليهم السلام) .

H 33539 – And by this chain from Abu Abdullah^{asws} – in a Hadith – regarding the Words of The High^{azwj} **but none knows its interpretation except Allah, and those who are firmly rooted in knowledge 3:7** said: 'The Amir-ul-Momineen^{asws} and the Imams^{asws}'.

[33540] وعن أحمد بن محمد ، عن محمد بن علي ، عن حماد ابن عيسى ، عن الحسين بن المختار ، عن أبي بصير ، قال : سمعت أبا جعفر (عليه السلام) يقول في هذه الآية : (**بل هو آيات بينات في صدور الذين اوتوا العلم**) فأومى بيده إلى صدره .

H 33540 – And from Ahmad Bin Muhammad, from Muhammad Bin Ali, from Hamaad Ibn Isa, from Al Husayn Bin Al Mukhtar, from Abu Baseer who said:

'I heard Abu Ja'far^{asws} say this Verse **Nay! these are clear communications in the breasts of those who are granted knowledge 29:49** He^{asws} struck his^{asws} hand on his^{asws} own chest'.

[33541] وعنه ، عن محمد بن علي ، عن ابن محبوب ، عن عبد العزيز العبدى ، عن أبي عبدالله (عليه السلام) في قول الله عز وجل : (**بل هو آيات بينات في صدور الذين اوتوا العلم**) قال : هم الائمة (عليهم السلام) .

H 33541 – And from him, from Muhammad Bin Ali, from Ibn Mahboub, from Abdul Aziz Al-Abady, who said:

Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **Nay! these are clear communications in the breasts of those who are granted knowledge 29:49**, said: 'These are the Imams^{asws}'.

The Meanings of ' ما بين دفتي المصحف ' between the two covers of the Book'

[33542] وعنه ، عن محمد بن علي ، عن عثمان بن عيسى ، عن سماعة ، عن أبي بصير ، قال : قرأ أبو جعفر (عليه السلام) هذه الآية : (**بل هو آيات بينات في صدور الذين اوتوا العلم**) ثم قال : أما والله ، يا أبا محمد ما قال ما بين دفتي المصحف ، قلت : ومن هم جعلت فداك ؟ قال : من عسى أن يكونوا غيرنا .

H 33452 – And from him, from Muhammd Bin Ali, from Usman Bin Isa, from Sama't, from Abu Baseer, who said:

'Abu Ja'far^{asws} recited this Verse **Nay! these are clear communications in the breasts of those who are granted knowledge 29:49** then said: 'By Allah^{azwj}, O Abu Muhammad! What has been Said between the two covers of the Book'. I said, 'And who are they, may I be your^{asws} sacrifice?' He^{asws} said: 'Who else can it be other than us^{asws}'?

[33543] وعن محمد بن يحيى ، عن محمد بن الحسين ، عن يزيد شعر ، عن هارون بن حمزة ، عن أبي عبدالله (عليه السلام) قال : سمعته يقول : (**بل هو آيات بينات في صدور الذين اوتوا العلم**) قال : هم الائمة خاصة .

H 33543 – And from Muhammad Bin Yahya, from Muhammad Bi Al Husayn, from Yazeed Sha'r, from Haroun Bin Hamza who says:

Abu Abdullah^{asws} was heard saying **Nay! these are clear communications in the breasts of those who are granted knowledge 29:49** : 'These are the Imams^{asws} especially'.

[33544] وعن علي بن محمد ، ومحمد بن الحسن ، عن سهل بن زياد ، عن القاسم بن ربيع ، عن عبيد الله بن أبي هاشم الصيرفي ، عن عمرو بن مصعب ، عن سلمة بن محرز ، قال : سمعت أبا جعفر (عليه السلام) يقول : إن من علم ما أويتنا تفسير القرآن ، وأحكامه. الحديث .

H 33544 – And from Ali Bin Muhammad, and Muhammad Bin Al-Hasan, from Sahl Bin Ziyad, from Al Qasim Bin Rabie, from Ubaydullah Abu Hashim Al Sayrafi, from Amro Bin Mas'ab, from Salmat Bin Mahraz who said:

'I heard Abu Ja'far^{asws} say: 'Who else know the knowledge that has been Given to us^{asws} of the explanation of the Quran, and its Orders?'

[33545] وعن محمد بن يحيى ، عن أحمد بن أبي زاهر ، عن الخشاب ، عن علي بن حسان ، عن عبد الرحمن بن كثير ، عن أبي عبد الله (عليه السلام) ، قال : قال الذي عنده علم من الكتاب - إلى أن قال : - وعندنا - والله - علم الكتاب كله .

H 33545 – And from Muhammad Bin Yahya, from Ahmad Bin Abu Zahid, from Al Khasha'ab, from Ali Bin Hisan, from Abdul Rahman Bin Kaseer says:

Abu Abdullah^{asws} said: '**One who had the knowledge from the Book 27:40**' – until he^{asws} said: 'And with us^{asws} – by Allah^{azwj} – is the knowledge of the whole Book'.

[33546] وعن علي بن إبراهيم ، عن أبيه ، وعن محمد بن يحيى ، عن محمد بن الحسن ، عن ذكره جميعا ، عن ابن أبي عمير ، عن ابن أذينة ، عن بريد بن معاوية ، قال : قلت لأبي جعفر (عليه السلام) : (**قل كفى بالله شهيدا بيني وبينكم ومن عنده علم الكتاب**) قال : إيانا عنى ، وعلي أولنا وأفضلنا وخيرنا بعد النبي (صلى الله عليه وآله) .

And from Ali Bin Ibrahim, from his father, and from Muhammad Bin Yahya, from Muhammad Bin Al Hasan, mentioned by them altogether, from Ibn Abu Umeyr, from Ibn Azinat, from Bureyd Bin MUawiya who said:

'I asked from Abu Ja'far^{asws} (about the Verse): '**Say: Allah is sufficient as a witness between me and you and whoever has knowledge of the Book 13:43.**

Imam^{asws} replied: 'This means us^{asws}, and Ali^{asws} is the first of us^{asws} and the most preferable of us^{asws} and the best of us^{asws} after the Prophet^{saww} .

[33547] وعن محمد بن يحيى ، عن أحمد بن محمد ، عن محمد ابن الحسن ، عن عباد بن سليمان ، عن محمد بن سليمان ، عن أبيه ، عن سدير ، عن أبي عبد الله (عليه السلام) - في حديث - قال : علم الكتاب كله - والله - عندنا ، علم الكتاب كله - والله - عندنا .

H 33547 – And from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Ibn Al Hasan, from Abaad Bin Suleyman, from Muhammad Bin Suleyman, from his father, from Sudeyr narrates:

Abu Abdullah^{asws} –in a Hadith – said: 'The knowledge of the whole Book – by Allah^{azwj} – is with us^{asws}, the knowledge of the whole Book – by Allah^{azwj} – is with us^{asws} .

[33549] وعن علي بن محمد ، عن بعض أصحابه ، عن آدم بن إسحاق ، عن عبد الرزاق بن مهران ، عن الحسين بن ميمون ، عن محمد بن سالم ، عن أبي جعفر (عليه السلام) ، قال : إن أناسا تكلموا في القرآن بغير علم ، وذلك إن الله يقول : (هو الذي أنزل عليك الكتاب منه آيات محكمات هن أم الكتاب وأخر متشابهات فأما الذين في قلوبهم زيغ فيتبعون ما تشابه منه ابتغاء الفتنة وابتغاء تأويله وما يعلم تأويله إلا الله) الآية ، فالمسوخات من المتشابهات ، (والناسخات من المحكمات) . الحديث .

H 33549 – And from Ali Bin Muhammad, from one of our companions, from Adam Bin Is'haq, from Abd Al Razaq Bin Mahraan, from Al Husayn Bin Maymoun, from Muhammad Bin Saalim narrates:

Abu Ja'far^{asws} said: 'Surely the people have spoken about the Quran without knowledge, and that is in what Allah^{azwj} has Said:

He it is Who has revealed the Book to you; some of its verses are decisive, they are the basis of the Book, and others are allegorical; then as for those in whose hearts there is perversity they follow the part of it which is allegorical, seeking to mislead and seeking to give it (their own) interpretation. but none knows its interpretation except Allah, 3:7 the Verse – and so the Abrogated are from the Allegorical and the Abrogating are from the Decisive'.

[33550] وعن محمد بن يحيى ، عن أحمد بن محمد ، عن علي ابن الحكم ، عن سيف بن عميرة ، عن أبي الصباح قال : والله لقد قال لي جعفر بن محمد (عليهما السلام) : إن الله علّم نبيه (صلى الله عليه وآله) التنزيل والتأويل ، فعلمه رسول الله (صلى الله عليه وآله) عليا (عليه السلام) ، ثم قال : وعلمنا والله . الحديث .

H 33550 – And from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Ibn AL Hakam, from Sayf Bin Umeyr, from Abu Al Sabah who said:

'By Allah^{azwj} Abu Ja'far^{asws} said to me: 'Surely Allah^{azwj} Taught His^{azwj} Prophet^{saww} the Revelation and its explanation. The Messenger of Allah^{saww} made it known to Ali^{asws} – then said: 'And us^{asws} by Allah^{azwj}'.

[33551] وعنه عن عبدالله بن جعفر ، عن السيارى ، عن محمد بن بكر ، عن أبي الجارود ، عن الأصبغ بن نياته ، عن أمير المؤمنين (عليه السلام) - في حديث - أنه قال : ما من شيء تطلبونه إلا وهو في القرآن ، فمن أراد ذلك فليسألني عنه .

H 33551 – And from him from Abdullah Bin Ja'far, from Al Sayyari, from Muhammad Bin Bakr, from Abu Al Jaroud, from Al Asbagh Bin Nabata narrates:

Amir-ul-Momineen^{asws} – in a Hadith – he^{asws} said; 'There is nothing that you seek but it is in the Quran. The one who intends that should ask me^{asws}'.

The Difference between the Quran and the Furqan:

[33552] وعن علي بن إبراهيم ، عن أبيه ، عن ابن سنان ، أو غيره ، عن ذكره ، قال : سألت أبا عبدالله (عليه السلام) عن القرآن والفرقان ، (أهما شيء واحد) ؟ فقال : القرآن جملة الكتاب ، والفرقان المحكم الواجب العمل به .

H 33552 – And from Ali Bin Ibrahim, from his father, from Ibn Sinan, or another one, who said:

'I asked Abu Abdullah^{asws} about the Quran and the 'Furqan', whether they are one and the same thing?' He^{asws} said: 'The Quran is the whole of the Book, but the 'Furqan' are the Decisive Verses upon which it is obligatory to act'.

One Should not Interpret One Set Quranic Verses from Others:

[33553] وعنه ، عن أبيه ، عن النضر بن سويد ، عن القاسم بن سليمان ، عن أبي عبدالله (عليه السلام) ، قال : قال أبي : ما ضرب رجل القرآن بعضه ببعض إلا كفر .

H 33553 – And from him, from his father, from Al-Nazar Bin Suweyd, from Al-Qasim Bin Suleyman who says:

Abu Abdullah^{asws} said: 'My^{asws} father^{asws} said: 'The man who struck part of the Quran by another part has disbelieved'.

[33554] 23 - وعن علي بن إبراهيم ، عن هارون بن مسلم ، عن مسعدة بن صدقة ، عن أبي عبدالله (عليه السلام) في حديث احتجاجه على الصوفية ، لما احتجوا عليه بآيات من القرآن في الإيثار والزهد ، قال : ألكم علم بناسخ القرآن و منسوخه ، ومحكمه و متشابهه ، الذي في مثله ضل من ضل ، و هلك من هلك من هذه الأمة ؟ قالوا : أو بعضه ، فأما كله فلا ، فقال لهم : فمن ههنا اتيتم . وكذلك أحاديث رسول الله (صلى الله عليه وآله) - إلى أن قال : - فبئس ما ذهبت إليه ، وحملت الناس عليه من الجهل بكتاب الله ، وسنة نبيه (صلى الله عليه وآله) وأحاديثه التي يصدقها الكتاب المنزل ، وردكم إياها لجهالتكم ، وترككم النظر في غريب القرآن من التفسير ، (والناسخ ، والمنسوخ) ، والمحكم ، والمتشابه ، والأمر ، والنهي ، - إلى أن قال : - دعوا عنكم ما اشتبه عليكم ، مما لا علم لكم به ، وردوا العلم إلى أهله تؤجروا ، وتعذروا عند الله ، وكونوا في طلب ناسخ القرآن من منسوخه ، ومحكمه من متشابهه ، وما أحل الله فيه مما حرم ، فإنه أقرب لكم من الله ، وأبعد لكم من الجهل ، دعوا الجهالة لاهلها ، فإن أهل الجهل كثير ، وأهل العلم قليل ، وقد قال الله : (وفوق كل ذي علم عليم) .

H 33554 – And from Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas'adat Bin Sadaqat who narrates:

Abu Abdullah^{asws} in a Hadith argumentation on Sufiism in which it has been argued against him^{asws} by the Verse from the Quran regarding altruism and ascetism, said:

'Do you have the knowledge of the Abrogating (Verses) of the Quran and its Abrogated ones, and the Decisive and the Allegorical, by the use of similar ones the straying ones go astray, and those who get destroyed from this community get destroyed?'

They said, 'Some of it, but not all of it'. He^{asws} said to them: 'It is all here that you will get it from, and that is the Hadith of the Messenger of Allah^{saww} – until he^{asws} said; 'It is such an evil way that you are going on, and carrying the people with you on it due to your ignorance of the Book of Allah^{azwj}, and the Sunnah of His^{saww} Prophet^{saww} and his^{saww} Hadith which have been ratified by the Book that has been Sent down, and have rejected these due to your ignorance and avoided these by considering the strange interpretation of the

Quran, the Abrogating, and the Abrogated, and the Decisive, and the Allegorical, and the Orders and the Prohibitions,' until he^{asws} said: 'Leave that which is ambiguous to you, and that which you have no knowledge of, and refer the knowledge to the knowledgeable ones^{asws} so you can be Rewarded, and present your apologies to Allah^{azwj}, and be the seekers of the Abrogating Ones of the Quran from its Abrogated, and the Decisive Ones from its Allegorical, and what Allah^{azwj} has Permitted in it and what He^{azwj} has Prohibited, for that will bring you closer to Allah^{azwj} and take you further away from ignorance. Leave the ignorance for the ignorant ones, for the people of ignorance are numerous, and the knowledgeable ones^{asws} are few, and that is what Allah^{azwj} has Said **and above every one possessed of knowledge is the All-knowing one 12:76**

[33555] وعن محمد بن يحيى ، عن أحمد بن محمد ، وعن عدة من أصحابنا ، عن سهل بن زياد جميعا ، عن ابن محبوب ، عن جميل بن صالح قال : سألت أبا جعفر (عليه السلام) عن قول الله عز وجل : (الم * غلبت الروم * في أدنى الأرض) فقال : إن لهذا تأويلا لا يعلمه إلا الله ، والراسخون في العلم من آل محمد - إلى ان قال : - ألم اقل لك ان لهذا تأويلا وتفسيرا ، والقرآن ناسخ ومنسوخ .

H 33555 – And from Muhammad Bin Yahya, from Ahmad Bin Muhammad, and from a number of our companions, from Sahl Bin Ziyad altogether, from Ibn Mahboub, from Jameel Bin Saleh who said:

'I asked Abu Ja'far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **The Romans are vanquished, In a near land 30:1-2** said: 'Surely, the interpretation of this, no one knows except for Allah^{azwj}, and those that are firmly rooted in knowledge from the Progeny^{asws} of Muhammad^{saww} – until he^{asws} said: 'Have I^{asws} not told you this interpretation and explanation, and in the Quran there are Abrogations and Abrogated'.

Nasabis had also Claimed themselves 'Faqqi':

[33556] وعن عدة من أصحابنا ، عن أحمد بن محمد بن خالد ، عن أبيه ، عن محمد بن سنان ، عن زيد الشحام ، قال : دخل قتادة بن دعامة على أبي جعفر (عليه السلام) ، فقال : يا قتادة أنت فقيه أهل البصرة ؟ فقال : هكذا يزعمون ، فقال أبو جعفر (عليه السلام) : بلغني أنك تفسر القرآن ؟ فقال له قتادة : نعم ، فقال له أبو جعفر (عليه السلام) : فان كنت تفسره بعلم فأنت أنت ، وأنا أسألك - إلى أن قال أبو جعفر (عليه السلام) : - ويحك يا قتادة ! إن كنت إنما فسررت القرآن من تلقاء نفسك ، فقد هلكت وأهلك ، وإن كنت قد فسرته من الرجال ، فقد هلكت وأهلك ، ويحك يا قتادة ! إنما يعرف القرآن من خوطب به .

H 33556 - And from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Muhammad Bin Sinan, from Zayd Al Shahaam who said:

'Qatada Bin Da'mat came over to Abu Ja'far^{asws}. He^{asws} asked: 'O Qatada! Are you a Faqih of the people of Basra?'

He replied: 'This is what they think'.

Abu Ja'far^{asws} asked: 'I^{asws} have been told that you explain the Quran?' Qatada replied to him^{asws}: 'Yes'.

Abu Ja'far^{asws} said to him: 'If you have interpreted it by knowledge then it is yours – and I^{asws} am questioning you' – until Abu Ja'far^{asws} said: 'Woe be unto you O Qatada! If you are interpreting the Quran from yourself, then you are destroyed and will get others to be destroyed. If you are interpreting it from the people, you are destroyed and will lead others to destruction. Woe be unto you O Qatada! But the only ones^{asws} who understand the Quran are the ones^{asws} who have been addressed by it'.

[33557] وعن محمد بن يحيى ، عن أحمد بن محمد ، عن سعد ابن المنذر بن محمد ، عن أبيه ، عن جده ، عن محمد بن الحسين ، عن أبيه ، عن جده ، عن أبيه ، عن أمير المؤمنين (عليه السلام) في خطبة له ، قال : إن علم القرآن ليس يعلم ما هو إلا من ذاق طعمه ، فعلم بالعلم جهله ، وبصر به عماء ، وسمع به صممه ، وأدرك به (ما قد فات) ، وحى به بعد إذ مات ، فاطلبوا ذلك من عند أهله (وخاصته) ، فانهم خاصة نور يستضاء به ، وأئمة يقتدى بهم ، هم عيش العلم ، وموت الجهل ، وهم الذين يخبركم حلمهم عن علمهم ، وصمتهم عن منطقهم ، وظاهرهم عن باطنهم ، لا يخالفون الحق ، ولا يختلفون فيه .

H 33557 – And from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Sa'd Ibn Al Munzar Bin Muhammad, from his father, from his grandfather, from Muhammad Bin Al-Husayn, from his father, from his grandfather, from his father the following:

Amir-ul-Momineen^{asws}, said the following in one of his sermons: 'Surely, no one has the knowledge of the Quran, except for the 'one' who has tasted it. (Other than 'him') has learnt its knowledge from his ignorance, and got eyesight from his blindness, and heard it from his deafness, and acquired realisation from lack of understanding, and got life by it from his death.

You should seek (the knowledge of Quran) from its people^{asws} and its special ones^{asws}, for they^{asws} are the special light from which illumination can be sought, and the Imams^{asws} who^{asws} can be modelled. They^{asws} are the life for knowledge and the death for ignorance, and they^{asws} are the ones^{asws} who inform you of their Visions^{asws} from their^{asws} knowledge, their^{asws} silence from their^{asws} speech, their^{asws} apparent from their^{asws} hidden. They^{asws} do not oppose the truth, nor do they^{asws} differ in it'.

A Verdict should be a Hadith and not a Fatwa:

[33558] وقد تقدم حديث عبيدة السلماني ، عن علي (عليه السلام) ، قال : اتقوا الله ولا تقتوا الناس بما لا تعلمون - إلى أن قال : - قالوا : فما نضع بما قد خبرنا به في المصحف ؟ فقال : يسأل عن ذلك علماء آل محمد (عليهم السلام) .

H 33558 – And it has come before in the Hadith of Ubeyda Al Salmay, from Ali^{asws}, said:

'Be afraid of Allah^{azwj} and do not issue Fatwas to the people in a matter that you do not know' – until he said, 'What do we make of what we have been informed in the Book?' He^{asws} said: 'Ask about that from the scholars of the Progeny^{asws} of Muhammad^{saww}'.

Quranic Verses Should never be Interpret but Understood by Ahadith:

[33559] وحديث الريان بن الصلت ، عن الرضا ، عن آبائه (عليهم السلام) ، قال : قال الله عز وجل : ما آمن بي من فسر برأيه كلامي . الحديث .

H 33559 – And in the Hadith of Riyan Bin Al-Salah it is narrated:

Al-Reza^{asws} from his^{asws} forefathers^{asws}, said: 'Allah^{azwj} Mighty and Majestic has Said: 'He is not safe from Me^{azwj}, the one who explains My^{azwj} Speech by his own opinion'.

[33560] محمد بن علي بن الحسين في (الأمالي) عن محمد بن عمر الحافظ البغدادي ، عن محمد بن أحمد بن ثابت ، عن محمد بن الحسن بن العباس الخزاعي ، عن حسن بن حسين العرني ، عن عمرو بن ثابت ، عن عطاء بن السائب ، عن أبي يحيى ، عن ابن عباس قال : قال رسول الله (صلى الله عليه وآله) ، وذكر خطبة يقول فيها : إن عليا هو أخي ، ووزير ، وهو خليفتي ، وهو المبلغ عني ، إن استرشدتموه أرشدكم ، وإن اتبعتموه نجوتم ، وإن خالفتموه ضللتكم ، إن الله أنزل عليّ القرآن ، وهو الذي من خالفه ضل ، ومن ابتغى علمه عند غير عليّ هلك الحديث

H 33560 – Muhammad Bin Ali Bin Al Husayn in Al Amaali from Muhammad Bin Amr Al Hafiz Al Baghdady, from Muhammad Bin Ahmad Bin Sabit, from Muhammad Bin Al Hassan Bin Al Abbas Al Khazaie, from Hasan Bin Husayn Al Arny, from Amro Bin Sabit, from Ata'a Bin Al Sa'ib, from Abu Yahya, from Ibn Abbas who said:

The Messenger of Allah^{saww} said to him when he mentioned a sermon of his^{saww}: 'Surely Ali^{asws} is my^{saww} brother, and my^{saww} successor, and he^{asws} is my^{saww} Caliph, and he^{asws} is the speaker from me^{saww}. If you were to seek guidance from him he^{asws} will guide you, and if you were to follow him^{asws} he^{asws} will give you salvation, and if you were to oppose him^{asws} you will go astray. Allah^{azwj} Sent down the Quran upon me^{saww}, and it is such that the one who opposes it has gone astray, and the one who seeks its knowledge from any one other than Ali^{sws} will perish'.

[33561] وعن الحسن بن محمد بن سعيد الهاشمي ، عن فرات بن إبراهيم بن فرات الكوفي ، عن محمد بن ظهير ، عن (محمد بن الحسن) ابن أخي يونس البغدادي ، عن محمد بن يعقوب النهشلي ، عن الرضا ، عن آبائه ، عن النبي (صلى الله عليه وآله) ، عن جبرئيل ، عن ميكائيل ، عن إسرافيل ، عن الله جل جلاله ، أنه قال : أنا الله لا إله إلا أنا ، خلقت الخلق بقدرتي ، فاخترت منهم من شئت من أنبيائي ، واخترت من جميعهم محمدا ، فبعثته رسولا إلى خلقي ، واخترت له عليا فجعلته له أخا ووزيرا ومؤديا عنه من بعده إلى خلقي ، وخليفتي على عبادي ، ليبين لهم كتابي ، ويسير فيهم بحكمي ، وجعلته العلم الهادي من الضلالة ، وبابي الذي منه أوتي ، الحديث .

H 33561 – And from Al Hassan Bin Muhammad Bin Saeed Al Hashamy, from Furat Bin Ibrahim Bin Furat Al Kufy, from Muhammad Bin Zaheer, from Muhammad Bin AL Hasan, son of the brother of Yunus Al Baghdady, from Muhammad Bin Yaqoub Al Nahshaly who says:

Al-Reza^{asws}, from, from Mikaeel, from Israfeel, from Allah^{azwj} Mighty is His^{azwj} Might, Said: "I^{azwj} am Allah^{azwj}. There is no god except Me^{azwj}. I^{azwj} have Created the creation by My^{azwj} Power. I^{azwj} Chose from them whosoever I^{azwj} Wanted as My^{azwj} Prophets^{as}, and Chose from all of them Muhammad^{saww}. I^{azwj} Sent him^{saww} as a Messenger to My^{azwj} creation, and I^{azwj} have Chosen for

him^{saww} Ali^{asws} and Made him^{asws} to be his^{saww} brother and successor and the caller after him^{saww} to My^{azwj} creation, and My^{azwj} Caliph to My^{azwj} servants, to explain to them My^{azwj} Book, and clarify for them My^{azwj} Orders, and Made him^{asws} as a guide of knowledge against the ignorance, and My^{azwj} Door as an entrance to Me^{azwj}.

[33562] وعن أحمد بن زياد بن جعفر الهمداني ، عن علي بن إبراهيم بن هاشم ، عن القاسم بن محمد البرمكي ، عن أبي الصلت الهروي ، عن الرضا (عليه السلام) - في حديث - أنه قال لابن الجهم : اتق الله ، ولا تؤول كتاب الله برأيك ، فإن الله يقول : (وما يعلم تأويله إلا الله والراسخون في العلم) .

H 33562 – And from Ahmad Bin Ziyad Bin Ja'far Al Hamdany, from Ali Bin Ibrahim Bin Hashim, from Al Qasim Bin Muhammad Al Barmakky, from Abu Al-Salah Al Harwy who narrates:

Al-Reza^{asws} – in a Hadith – he^{asws} said to Aban Al-Jahm: 'Be afraid of Allah^{azwj}, and do not interpret the Book of Allah^{azwj} by your opinion, for Allah^{azwj} has Said **but none knows its interpretation except Allah, and those who are firmly rooted in knowledge 3:7.**

[33563] وعن محمد بن أحمد السناني ، عن محمد بن جعفر الكوفي الأسدي ، عن محمد بن إسماعيل البرمكي ، عن عبدالله بن أحمد ، عن القاسم بن سليمان ، عن ثابت بن أبي صفية ، عن سعيد بن علاقة ، عن أبي سعيد عقيصا ، عن الحسين (عليه السلام) ، عن أبيه ، قال : قال رسول الله (صلى الله عليه وآله) : يا علي ! أنت أخي ، وأنا أخوك ، وأنا المصطفى للنبوّة ، وأنت المجتبي للإمامة ، وأنا صاحب التنزيل ، وأنت صاحب التأويل . الحديث .

H 33563 – And from Muhammad Bin Ahmad Al Sanany, from Muhammad Bin Ja'far Al Jufy Al Asdy, from Muhammad Bin Ismail Al Barmakky, from Abdullah Bin Ahmad, from Al Qasim Bin Suleyman, from Thabit Bin Abu Safiya, from Saeed Bin Alaqa, from Abu Saeed Aqeya who narrates the following:

Al-Husayn^{asws}, from his^{asws} father^{asws} said: 'The Messenger of Allah^{saww} said: 'O Ali^{asws}! You^{asws} are my^{saww} brother, and I^{saww} am your^{asws} brother, and I^{asws} have been Chosen for Prophet-hood, and you^{asws} have been Chosen for Imamate, and I^{saww} am the 'Sahib' (Source) of the Revelation, and you^{asws} are the 'Sahib' of the interpretation'.

[33564] وعن محمد بن موسى بن المتوكل ، عن محمد بن يحيى العطار ، عن أحمد بن محمد بن عيسى ، عن القاسم بن يحيى ، عن جده الحسن بن راشد ، عن عمرو بن مغلس ، عن خلف ، عن عطية العوفي ، عن أبي سعيد الخدري ، قال : سألت رسول الله (صلى الله عليه وآله) عن قوله تعالى : (**قال الذي عنده علم من الكتاب**) قال : ذاك وصي أخي سليمان بن داود ، فقلت : يا رسول الله فقول الله عز وجل : (**قل كفى بالله شهيدا بيني وبينكم ومن عنده علم الكتاب**) قال : ذاك أخي علي بن أبي طالب .

H 33564 – And from Muhammad Bin Al Mutawakkil, from Muhammad Bin Yahya Al Ataar, from Ahmad Bin Muhammad Bin Isa, from Al Qasim Bin Yahya, from his grandfather Al Hasan Bin Rashid, from Amro Bi Maglas, from Khalf, from Atiya Al Ufy, from Abu Saeed Al Khudry who said:

'I asked the Messenger of Allah^{saww} about the Words of Allah^{azwj} the High **One who had the knowledge of the Book said 27:40**: 'That is the trustee of my^{saww} brother Suleyman Bin Dawood^{as}. O Messenger of Allah^{saww}, what about the Words of Allah^{azwj} Mighty and Majestic **Says: Allah is sufficient as**

a witness between me and you and whoever has knowledge of the Book?' He^{saww} said: 'That is my^{saww} brother Ali^{asws} Bin Abu Talib^{asws}'.

Inheritors of the Book and the Prophets are only Masomeen^{asws}:

[33565] وفي (الأمالي) و (عيون الأخبار) عن علي بن الحسين ابن شاذويه المؤدب ، وجعفر بن محمد بن مسرور جميعا ، عن محمد بن عبدالله بن جعفر الحميري ، عن أبيه ، عن الريان بن الصلت ، عن الرضا (عليه السلام) - في حديث - أن المأمون سأل علماء العراق وخراسان عن قوله تعالى : (ثم أورثنا الكتاب الذين اصطفينا من عبادنا) فقالت العلماء : أراد الله بذلك : الامة كلها ، فقال المأمون : ما تقول يا أبا الحسن ؟ فقال الرضا (عليه السلام) : إنه لو أراد الامة لكانت بأجمعها في الجنة - إلى أن قال : - فصارت وراثته الكتاب للعترة الطاهرة لا لغيرهم ، قال المأمون : ومن العترة الطاهرة ؟ فقال الرضا (عليه السلام) : الذين وصفهم الله في كتابه فقال : (إنما يريد الله ليذهب عنكم الرجس أهل البيت ويطهركم تطهيرا) وهم الذين قال رسول الله (صلى الله عليه وآله) : إني مخلف فيكم الثقلين : كتاب الله ، وعترتي أهل بيتي ، وانهما لن يفترقا حتى يردا عليّ الحوض ، انظروا كيف تخلفوني فيهما ، أيها الناس لا تعلموهم ، فانهم أعلم منكم - إلى أن قال : - فصارت وراثته الكتاب للمهتدين ، دون الفاسقين .

H 33565 – And in Al Amaly and Uyoon Al Akhbar from Ali Bin Al Husayn Ibn Shazwiya Al Mu;dab, and Ja'far Bin Muhammad Bin Masroor altogether, from Muhammad Bin Abdullah Bin Ja'far Al Humeyri, from his father, from Al Royan Bin Al Salah who says:

Al-Reza^{asws} – in a Hadith – said that Mamoun had asked the scholars of Iraq and Khorasaan about the Words of the High^{azwj} **Then We gave the Book for an inheritance to those whom We chose from among Our servants 35:32** so the scholars said, 'Allah^{azwj} has Intended by that to be the whole of the community'.

Mamoun said, 'What do you^{asws} say, O Abu Al-Hassan^{asws}?' Al-Reza^{asws} said: 'If He^{azwj} Intended the whole community by it then all of them should be in Paradise' – until he^{asws} said: 'It follows that these are the Purified Progeny^{asws} and not others'. Mamoun said, 'And who are the Purified Progeny^{asws}?' Al-Reza^{asws} said: 'They^{asws} are the ones^{asws} who have been Described by Allah^{azwj} in His^{azwj} Book by Saying **Allah only desires to keep away the uncleanness from you, O people of the House! and to purify you a (thorough) purifying 33:33**, and they^{asws} are the ones^{asws} about whom^{asws} the Messenger of Allah^{saww} said: 'I^{saww} am leaving behind me^{saww} among you two weighty things, the Book of Allah^{azwj} and my^{saww} Progeny^{asws} the People of the Household^{asws}, and these two will not separate until they come to me^{saww} at the Fountain.

Look at how you treat them after me^{saww} among you. O People! Do not try to teach them, for they^{asws} are more knowledgeable than you', - until he^{asws} said: 'It follows that the inheritors of the Book are the Guided ones^{asws}, and not the immoral ones'.

[33566] وفي كتاب (التوحيد) عن جعفر بن علي القمي الفقيه ، عن عبدان بن الفضل ، عن محمد بن يعقوب بن محمد الجعفري ، عن محمد بن أحمد بن شجاع الفرغاني ، عن الحسن بن حماد العنبري ، عن إسماعيل بن عبد الخليل البرقي ، عن أبي البخترى وهب بن وهب القرشي ، عن الصادق ، عن آبائه (عليهم السلام) : إن أهل البصرة كتبوا إلى الحسين بن علي (عليهما السلام) يسألونه عن الصمد ، فكتب إليهم :

بسم الله الرحمن الرحيم ، أما بعد ، فلا تخوضوا في القرآن ولا تجادلوا فيه ، ولا تتكلموا فيه بغير علم ، فاني سمعت جدي رسول الله (صلى الله عليه وآله) يقول : من قال في القرآن بغير علم فليتبوأ مقعده من النار . الحديث .

H 33566 – And in the book Al Tawheed from Ja'far Bin Al Al Qummi Al Faqih, from Abdaan Bin Al Fazl, from Muhammad Bin Yaquub Bin Muhammad Al Ja'fary, from Muhammad Bin Ahmad Bin Shuja' Al Farghany, from Al Hassan Bin Hamaad Al Anbary, from Ismail Bin Abdul Khaleel Al Barqy, from Abu Al Bakhtary Wahab Bin Wahab Al Qarshy who narrates:

Al-Sadiq^{asws}, from his^{asws} forefathers^{asws}, that the people of Basra had written to Al-Husayn Bin Ali^{asws} asking him^{asws} about 'Al-Samad' (The Last), he^{asws} wrote to them: 'In the Name of Allah^{azwj} the Beneficent the Merciful. Anyway, do not run with the Quran do not argue in it without knowledge, for I^{asws} have heard my^{asws} grandfather the Messenger of Allah^{saww} say: 'One who speaks from the Quran without knowledge, will ensure his place in the Fire'.

[33567] وفي (عيون الأخبار) بإسناده الاتي عن الفضل بن شاذان ، عن الرضا (عليه السلام) : في كتابه إلى المأمون ، قال : محض الاسلام شهادة ان لا إله إلا الله - إلى أن قال : - والتصديق بكتابه الصادق - إلى أن قال : - وإنه حق كله من فاتحته إلى خاتمته ، تؤمن بمحكمه ، ومتشابهه ، وخاصة ، وعامه ، ووعد ، ووعيده ، وناسخه ، ومنسوخه ، وقصصه ، وأخباره ، وأن الدليل بعده ، والحجة على المؤمنين ، والناطق عن القرآن ، والعالم بأحكامه أخوه ، وخليفته ، ووصيه ، ووليّه ، علي بن أبي طالب - وذكر الأئمة (عليهم السلام) - ثم قال : (وإن من خالفهم ضال مضل) ، تارك للحق والهدى ، وانهم المعبرون عن القرآن ، والناطقون عن الرسول (صلى الله عليه وآله) بالبيان .

H 33567 – And in Uyoon Al-Akhbaar by his chain from Al-Fazl Bin Shazaan, (it is written):

Al-Reza^{asws} in his^{asws} letter to Al-Mamoun said: 'Islam is purely the testifying to 'There is no god but Allah^{azwj}' until he^{asws} said: 'It is the ratification of its True Book' – until he^{asws} said: 'And all of it is truth from its opening to its end, we^{asws} believe in its Decisive, and its Allegorical, and its Special, and its General, and its Promises Given and Promises Taken, and its Abrogating and its Abrogated, and its Stories, and its News, and its Evidence after it, and the Proof on the believers, and the speaking from the Quran, and the knowledge and its wisdom is his^{saww} brother^{asws}, and his^{saww} Caliph, and his^{saww} Trustee, and his^{saww} Guardian is Ali^{asws} Bin Abu Talib^{asws}, – and mentioned the Imams^{asws} – then said: 'The one who opposes them^{asws} has gone astray and has led (others) astray, the avoider of truth and guidance, and they^{asws} have the correct understanding of the Quran, and are the speakers from the Messenger^{saww} by clear explanations'.

Quranic Verses can only be Understood by Ahadith:

[33568] وفي (الخصال) عن محمد بن علي ماجيلويه ، عن محمد بن أبي القاسم ، عن محمد بن علي ومحمد بن سنان ، عن مفضل ، عن جابر بن يزيد ، عن سعيد بن المسيب ، عن عبد الرحمن بن سمرة ، قال : قال رسول الله (صلى الله عليه وآله) : لعن الله المجادلين في دين الله على لسان سبعين نبيا ، ومن جادل في آيات الله كفر ، قال الله : (ما يجادل في آيات الله إلا الذين كفروا) ومن فسر القرآن برأيه فقد افترى على الله الكذب ، ومن أفتى الناس بغير علم لعنته ملائكة السماوات والارض ، وكل بدعة ضلالة ، وكل ضلالة سبيلها إلى النار . الحديث .

H 33568 – And in Al Khisal from Muhammad Bin Ali Majaylawiyah, from Muhammad Bin Abu Al-Qasim, from Muhammad Bin Ali and Muhammad Bin Sinan, from Mufazzal, from Jabir Bin Yazeed, from Saeed Bin Al Musayab, from Abdul Rahmaan Bin Samarat, who says:

'The Messenger of Allah^{saww} said: 'Allah^{azwj} has Cursed those that dispute Regarding the Religion of Allah^{azwj} by the tongue of seventy Prophets^{as}, and one who disputes regarding the Verses of Allah^{azwj} has disbelieved, Allah^{azwj} has said: **None dispute concerning the communications of Allah but those who disbelieve 40:4** and one who explains the Quran by his opinion has forged a lie against Allah^{azwj}, and one who issues Fatwas to the people without knowledge is cursed by the Angels of the heavens and the earth, and every innovation is a straying, and every straying leads to the Fire'.

[33569] أحمد بن محمد بن خالد البرقي في (المحاسن) عن الحسن بن علي بن فضال ، عن ثعلبة بن ميمون ، عن حدثه ، عن المعلى ابن خنيس ، قال : قال أبو عبدالله (عليه السلام) في رسالة : فأما ما سألت عن القرآن ، فذلك أيضا من خطراتك المتفاوتة المختلفة ، لأن القرآن ليس على ما ذكرت ، وكل ما سمعت فمعناه (على) غير ما ذهب إليه ، وإنما القرآن أمثال لقوم يعلمون دون غيرهم ، ولقوم يتلونه حق تلاوته ، وهم الذين يؤمنون به ويعرفونه ، وأما غيرهم فما أشد إشكاله عليهم ، وأبعده من مذاهب قلوبهم ،

H 33569 – Ahmad Bin Muhammad Bin Khalid Bin Al Barqy from Al Mahasin from Al Hasan Bin Ali Bin Fazal, from Tha'albat Bin Maymoun, who has narrated from Ibn Khunays who said:

'Abu Abdullah^{asws} said in a letter: 'As for what you have asked about the Quran, that is also from the dangers for you of different kinds, because the Quran is not as you have mentioned it to be, and all that you have heard of its meanings they are different from what you are going with, and the Quran is an example to the people^{asws} who know and not for others, and the people^{asws} who explain it as it should be rightfully explained, and they^{asws} are the ones who believe in it and understand it, and as for the others it is extremely difficult for them, and distances them from the religion of their hearts.

ولذلك قال رسول الله (صلى الله عليه وآله) : (إنه) ليس شيء أبعد من قلوب الرجال من تفسير القرآن ، وفي ذلك تحير الخلق أجمعون إلا من شاء الله ، وإنما أراد الله بتعميته في ذلك أن ينتهوا إلى بابه وصراطه ، وأن يعبدوه ، وينتهوا في قوله إلى طاعة القوام بكتابه ، والناطقين عن أمره ، وأن يستنبطوا ما احتاجوا إليه من ذلك عنهم ، لا عن أنفسهم ، ثم قال : (ولو ردوه إلى الرسول وإلى أولي الامر منهم لعلمه الذين يستنبطونه منهم) فأما عن غيرهم فليس يعلم ذلك أبدا ، ولا يوجد ، وقد علمت أنه لا يستقيم أن يكون الخلق كلهم ولادة الأمر ، لأنهم لا يجدون من يأتمرون عليه ، ومن يبلغونه أمر الله ونهيه ، فجعل الله الولاية خواص ليقترن بهم ، فافهم ذلك إن شاء الله ، وإياك وإياك وتلاوة القرآن برأيك ، فإن الناس غير مشتركين في علمه ، كاشتراكهم فيما سواه من الأمور ، ولا قادرين على تأويله ، إلا من حده وبابه الذي جعله الله له فافهم إن شاء الله ، واطلب الأمر من مكانه تجده إن شاء الله .

And that is what the Messenger of Allah^{saww} has said: 'There is nothing further from the hearts of the men than the explanation of the Quran, and therein is that which baffles the whole of creation except for one^{asws} whom Allah^{azwj} Desires, and most surely it is the Intention of Allah^{azwj} that they should end up at His^{azwj} Door and His^{azwj} Way, and they should worship Him^{azwj}, and end up in the obedience to His^{azwj} Speech by His^{azwj} Book, and the speakers of His^{azwj} Orders, who^{asws} will deduce whatsoever that which they need for themselves'. Then said: '**and if they had referred it to the Messenger and to those in authority among them, those among them who can search out the**

knowledge of it – 4:83 As for the others, they will never be able to get this knowledge for them, ever, nor will they find it, and you know that the whole of creation cannot be 'Ul-Il-Amr' (those in authority), because then they will not find anyone to issue orders on, or tell them the Orders and the Prohibitions of Allah^{azwj}.

Allah^{azwj} has Made the Ul-Il-Amr to be the special ones so that they can be followed. Understand this, Allah^{azwj} Willing, and beware and beware of interpreting the Quran by your opinion, for the people are not involved in this knowledge like they are involved in other matters, nor do they have the power over its explanation, except for those^{asws} that have been made to be its doors by Allah^{azwj}. Understand this, Allah^{azwj} Willing, and seek the Orders from its rightful place and you will find it, Allah^{azwj} Willing'.

The One who Thinks that the Book is unclear is Destroyed:

[33570] وعن محمد بن إسماعيل ، عن أبي إسماعيل السراج ، عن (خيثمة بن عبد الرحمن الجعفي ، عن أبي الوليد البحراني ، ثم الهجري) ، عن أبي جعفر (عليه السلام) أن رجلا قال له : أنت الذي تقول : ليس شيء من كتاب الله إلا معروف ، قال : ليس هكذا قلت ، إنما قلت : ليس شيء من كتاب الله إلا عليه دليل ناطق عن الله في كتابه ، مما لا يعلمه الناس - إلى أن قال : - إن للقرآن ظاهرا ، وباطنا ، ومعاني ، وناسخا ، ومنسوخا ، ومحكما ، ومتشابهها ، وسننا ، وأمثالا ، وفصلا ، ووصلا ، وأحرفا ، وتصريفا ، فمن زعم أن الكتاب مبهم فقد هلك وأهلك . الحديث .

H 33570 – And from Muhammad Bin Ismail, from Abu Ismail Al Siraj, from Khaysamat Bin Abdula Rahmaan Al Jufy, from Abu Al Waleed Al Bahrany, then Al-Hijry reports:

Abu Ja'far^{asws}, a man said to him^{asws}, 'You^{asws} are the one who says that there is nothing from the Book of Allah^{azwj} except good'. He^{asws} said: 'This is not what I^{asws} have said' – until he^{asws} said: 'The Quran has an Apparent, and Hidden, and Meanings, and Abrogating, and Abrogated, and Decisive, and Allegorical, Sunnah, and Examples, and Details, and Summaries, and Letters, and the Depth. The one who thinks that the Book is unclear is destroyed and will make others to be destroyed'.

[33571] وعن أبيه ، عن النضر بن سويد ، عن يحيى بن عمران الحلبي ، عن عبد الحميد بن عواض الطائي ، قال : سمعت أبا عبدالله (عليه السلام) يقول : إن للقرآن حدودا كحدود الدار .

H 33571 – And from his father, from Al-Nazr Bin Suweyd, from Yahya Bin Umran Al-Halby, from Abd Al Hameed Bin Awaaz Al Ta'ie who said:

'I heard Abu Abdullah^{asws} say: 'The Quran has the boundaries like the boundaries of a house'.

There is nothing further from the intellects of the men than the explanation of the Quran:

[33572] وعن أبيه ، عن علي بن الحكم ، عن محمد بن الفضيل ، عن بشر الواشبي ، عن جابر بن يزيد ، قال : سألت أبا جعفر (عليه السلام) عن شيء من التفسير ، فأجابني ، ثم سألته عنه ثانية ، فأجابني بجواب آخر ، فقلت : كنت أجبتني في هذه المسألة بجواب غير هذا ، فقال : يا جابر ! إن للقرآن بطنا [وللبطن بطنا]

وله ظهر ، وللظهر ظهر ، يا جابر ! وليس شيء أبعد من عقول الرجال من تفسير القرآن ، وإن الآية يكون أولها في شيء ، وآخرها في شيء ، وهو كلام متصل متصرف على وجوه .

H 33572 – And from his father, from Ali Bin Al Hakam, from Muhammad Bin Al Fuzeyl, from Bishr Al Wabishy, from Jabir Bin Yazeed who said:

'I asked Abu Ja'far^{asws} about an explanation of something. He^{asws} answered me. Then I asked him^{asws} for the second time. He^{asws} gave me another answer.

I said, 'You^{asws} have answered me about this matter differently'. He^{asws} said: 'O Jabir! Surely the Quran has a hidden meaning which itself has a hidden meaning, and it has an apparent meaning which itself has an apparent meaning. O Jabir! There is nothing which is further from the intellects of the men that the explanation of the Quran, and the beginning of its Verse is about one thing and its ending is about another, and it is a Speech which revolves around perspectives'.

[33574] الطبرسي في (الاحتجاج) عن النبي (صلى الله عليه وآله) في احتجاجه يوم الغدير : عليّ تفسير كتاب الله ، والداعي إليه . ألا وإن الحلال والحرام أكثر من أن احصيهما واعرفهما ، فأمر بالحلال وأنهى عن الحرام في مقام واحد ، فأمرت أن آخذ البيعة عليكم ، والصفقة منكم ، بقبول ما جئت به عن الله عزّ وجلّ في علي أمير المؤمنين ، والأئمة من بعده ، معاشر الناس تدبروا القرآن ، وافهموا آياته ، وانظروا في محكماته ، ولا متشابهه ، فوالله لن يبين لكم زواجه ، ولا يوضح لكم عن تفسيره ، إلا الذي أنا آخذ بيده .

H 33574 – Al-Tabarsy in Al-Ihtijaj reports:

The Prophet^{saww} in his^{asws} argumentation on the Day of Ghadeer: 'It is on me^{asws} to explain the Book of Allah^{azwj}, and I^{asws} am the one who calls to it. Be aware that the Permissible and the Prohibitions are too numerous for me^{saww} to start counting them and make them known.

I^{saww} order to the Permissible and prohibit from the Prohibition on one occasion. I^{saww} have been Ordered to take the allegiance and covenant from you, to accept by it that which has Come from Allah^{azwj} Mighty and Majestic regarding Ali^{asws} Amir-ul-Momineen^{asws}, and the Imams^{asws} to come after him^{asws}. Group of People! Ponder on the Quran, and understand its Verses, and look at its Decisive Ones, and not at its Allegorical Ones. By Allah^{azwj}! No one will be able to show you its treasures nor clarify for you its explanation, except for the one^{asws} whose hand I^{saww} am holding'.

All Deeds are Rejected in the Taqlaad of a Non-masoom:

[33575] وعن أمير المؤمنين (عليه السلام) في احتجاجه على زنديق ، سأله عن آيات متشابهة من القرآن ، فأجاب - إلى أن قال (عليه السلام) : - وقد جعل الله للعلم أهلا وفرض على العباد طاعتهم ، بقوله : (**أطيعوا الله وأطيعوا الرسول وأولي الأمر منكم**) وبقوله : (**ولو رده إلى الرسول وإلى أولي الأمر منهم لعلمه الذين يستنبطونه منهم**) وبقوله : (**اتقوا الله وكونوا مع الصادقين**) وبقوله : (**وما يعلم تأويله إلا الله والراسخون في العلم**) وبقوله : (**وأتوا البيوت من أبوابها**) والبيوت هي بيوت العلم التي استودعها الانبياء ، وأبوابها : أوصياؤهم ، فكل عمل من أعمال الخير يجري على غير أيدي الأوصياء ، وعهودهم ، وحدودهم ، وشرائعهم ، وسننهم ، ومعالم دينهم مردود غير مقبول ، وأهله بمحل كفر وإن شملهم صفة الايمان ، ثم إن الله قسم كلامه ثلاثة أقسام : فجعل قسما منه يعرفه العالم والجاهل ، وقسما لا يعرفه إلا من صفا ذهنه ، ولطف حسه ، وضح

تميزه ، ممن شرح الله صدره للإسلام ، وقسما لا يعلمه إلا الله وملائكته والراسخون في العلم . وإنما فعل ذلك لئلا يدعي أهل الباطل المستولين على ميراث رسول الله (صلى الله عليه وآله) من علم الكتاب ، ما لم يجعله الله لهم ، وليفودهم الاضطرار إلى الانتماء بمن ولي أمرهم ، فاستكبروا عن طاعته . الحديث .

H 33575 – And from the Amir-ul-Momineen^{asws} in his^{asws} argumentation against the Atheist (Zindiq), was asked about the Allegorical Verse of the Quran, he^{asws} answered him – until he^{asws} said -: 'Allah^{azwj} has Made knowledge to be with its rightful people and made it obligatory on the servants to be obedient to them^{asws} by His^{azwj} words ***O you who believe! obey Allah and obey the Messenger and those in authority from among you - 4:59*** and by His^{azwj} Words ***'and if they had referred it to the Messenger and to those in authority among them, those among them who can search out the knowledge of it – 4:83*** and by His^{azwj} Words ***O you who believe! be careful of (your duty to) Allah and be with the True Ones - 9:119*** and by His^{azwj} Words ***but none knows its interpretation except Allah, and those who are firmly rooted in knowledge – 3:7*** and by His^{azwj} Words ***and go into the houses by their doors – 2:189*** and these houses are the houses of knowledge which had been Given to the Prophets^{as} and their doors are the Trustees^{asws}.

All deeds that have been performed by other than the hands of the Trustees^{asws}, and their^{asws} covenants, and their^{asws} limits, and their^{asws} Laws and their^{asws} Ways (Sunnah) and features of their^{asws} Religion are rejected and are not acceptable, **and its performer is at the status of disbelief even though he may have the characteristics of belief**, then surely Allah^{azwj} has Divided His^{azwj} Speech in three categories:

A category, which can be understood by the knowledgeable one as well as by the ignorant;

A category which no one can understand except with a clear mind, kind temperament, correct etiquette, one whose chest has been Expanded for Islam by Allah^{azwj};

A category that no one knows except for Allah^{azwj}, and the Angels and those who are firmly rooted in knowledge, and He^{azwj} has Done it like this so that the false people would not be able to claim to be the inheritors of the Messenger of Allah^{saww} from the knowledge of the Book, nor be able to claim that which Allah^{azwj} has not Made them to be, that they should be engulfed by arrogance and not obey the ones^{asws} who are the Guardians of the Orders (Wali-UI-Amr)'.
 [33576] وعن موسى بن عقبة : أن معاوية أمر الحسين (عليه السلام) أن يصعد المنبر فيخطب ، فحمد الله ، وأثنى عليه ، ثم قال : نحن حزب الله الغالبون ، وعترته نبيه الأقربون ، أحد الثقلين اللذين جعلنا رسول الله (صلى الله عليه وآله) ثاني كتاب الله ، فيه تفصيل لكل شيء ، لا يأتيه الباطل من بين يديه ، ولا من خلفه ، والمعول علينا في تفسيره ، لا نتظنى تأويله ، بل نتبع حقائقه ، فأطيعونا ، فإن طاعتنا مفروضة ، إذ كانت بطاعة الله ورسوله مقرونة ، قال الله : (**أطيعوا الله وأطيعوا الرسول وأولي الأمر منكم فإن تنازعتم في شئ** فردوه إلى الله والرسول) وقال : (**ولو ردوه إلى الرسول وإلى أولي الأمر منهم لعلمه الذين يستنبطونه منهم**) . الحديث .

H 33576 – And from Musa Bin Uqba it is reported:

Muawiya told Al-Husayn^{asws} to ascend the pulpit and deliver a sermon. He^{asws} praised Allah^{azwj}, then said: 'We^{asws} are the party of Allah^{azwj} which will overcome, and the Progeny of His^{azwj} Prophet^{saww} the near ones, one of the weighty things which the Messenger of Allah^{saww} had left, the second being the Book of Allah^{azwj} in which is the detail of every thing. No falsehood approaches it from the front, and nor from behind it, and relying upon us^{asws} for its explanation. We^{asws} do not conjecture for its interpretation, but follow its truth.

Take it from us^{asws} for obedience to us^{asws} has been obligated upon you for it has been coupled with obedience to Allah^{azwj} and obedience to the His^{azwj} Messenger^{saww}. Allah^{azwj} Says ***O you who believe! obey Allah and obey the Messenger and those in authority from among you; then if you quarrel about anything, refer it to Allah and the Messenger - 4:59*** and Says ***and if they had referred it to the Messenger and to those in authority among them, those among them who can search out the knowledge of it would have known it – 4:83***’.

[33577] محمد بن الحسن الصفار في (بصائر الدرجات) عن محمد بن الحسين ، عن النضر بن شبيب ، عن خالد بن ماد القلانسي ، عن أبي داود ، عن أنس بن مالك ، قال : قال رسول الله (صلى الله عليه وآله) : يا علي ! أنت تعلم الناس تأويل القرآن بما لا يعلمون ، فقال : على ما أبلغ رسالتك من بعدك يا رسول الله ؟ قال : تخبر الناس بما يشكل عليهم من تأويل القرآن .

H 33577 – Muhammad Bin Al Hassan Al Saffaar in Basaair Al Darajaat from Muhammad Bin Al Husayn, from Al Nazar Bin Shuayb, from Khaalid Bin Maad Al Qalaanasy, from Abu Dawood, from Anas Bin Malik, said:

The Messenger of Allah^{saww} said: 'O Ali^{asws}! You^{asws} teach the people the explanation of the Quran which they do not know'. Ali^{asws} said: 'How shall I^{asws} tell the people your^{saww} Message, O Messenger of Allah^{saww}?'. He^{saww} said; 'Inform the people when they have difficulty in the explanation of the Quran'.

[33578] وعن أحمد بن محمد ، عن البرقي ، عن المرزبان بن عمران ، عن إسحاق بن عمار ، قال : سمعت أبا عبدالله (عليه السلام) يقول : إن للقرآن تأويلاً ، فمنه ما قد جاء ، ومنه ما لم يجرى ، فإذا وقع التأويل في زمان إمام من الأئمة ، عرفه إمام ذلك الزمان .

H 33578 – And from Ahmad Bin Muhammad, from Al Barqy, from Al Marzaban Bin Amran, from Is'haq bin Amaar, said:

'I hear Abu Abdullah^{asws} say: 'As for the explanation of the Quran, from it is that which has come and from it is that which has not come. When an explanation transpires during a period, then the Imam^{asws} from the Imams^{asws} of that time period knows that'.

[33579] وعنه ، عن الحسين بن سعيد ، عن حماد بن عيسى ، عن إبراهيم بن عمير ، عنه (عليه السلام) ، قال : إن في القرآن ما مضى ، وما يحدث ، وما هو كائن ، وكانت فيه أسماء الرجال فألقيت ، وإنما الاسم الواحد في وجوه لا تحصى ، يعرف ذلك الوصاة .

H 33579 – And from him, from Al-Husayn Bin Saeed, from Hamaad Bin Isa, from Ibrahim Bin Umeyr says:

He^{asws} said: 'Surely in the Quran is that which has the past, and that which is current, and that which is yet to come, and in it are the names of men which have I^{asws} have been notified of, and the perspectives of one name are countless. The Trustees^{asws} are aware of those'.

[33580] وعن محمد بن الحسين ، عن محمد بن إسماعيل ، عن منصور بن يونس ، عن ابن أذينة ، عن فضيل بن يسار ، قال : سألت أبا جعفر (عليه السلام) عن هذه الرواية : ما من القرآن آية ، إلا ولها ظهر وبطن ، قال : ظهره [تنزيله] وبطنه تأويله ، ومنه ما قد مضى ، ومنه ما لم يكن ، يجري كما تجري الشمس والقمر ، كل ما جاء تأويل شيء يكون على الأموات ، كما يكون على الأحياء ، قال الله : (وما يعلم تأويله إلا الله والراسخون في العلم) نحن نعلمه .

H 33580 – And from Muhammad Bin Al Husayn, from Muhammad Bin Ismail, from Mansour Bin Yunus, from Ibn Azinat, from Fuzeyl Bin Yasir, said:

'I asked Abu Ja'far^{asws} about this narration 'There is nothing from the Quran but it has an apparent and a hidden'.

Imam^{asws} said: 'The apparent is its revelation, and its hidden is its interpretation, and from it is that which is past, and from it is that which is yet to transpire, flowing like the flowing of the sun and the moon. All the explanation of anything is as applicable to the living as it was to the dead. Allah^{azwj} **Says but none knows its interpretation except Allah, and those who are firmly rooted in knowledge – 3:7** We^{asws} know it'.

[33581] وعن الفضل ، عن موسى بن القاسم ، عن ابن أبي عمير ، أو غيره ، عن جميل بن دراج ، عن زرارة ، عن أبي جعفر (عليه السلام) ، قال : تفسير القرآن على سبعة أوجه ، منه ما كان ، ومنه ما لم يكن بعد ، تعرفه الأئمة (عليهم السلام) .

H 33581 – And from Al Fazl, from Musa Bin Al Qasim, from Ibn Abu Umeyr, or another one, from Jameel Bin Daraaj, who reports:

Abu Ja'far^{asws} said: 'The explanation of the Quran is on seven perspectives, from it is that which is past, and from it is that which is yet to transpire. The Imams^{asws} are aware of it'.

[33582] وعن (محمد بن الحسين ، عن أبيه ، عن بكر بن صالح) ، عن عبدالله بن إبراهيم الجعفري ، عن يعقوب بن جعفر ، قال : كنت مع أبي الحسن (عليه السلام) بمكة ، فقال له قائل : إنك لتفسر من كتاب الله ما لم تسمع ، فقال : علينا نزل قبل الناس ، ولنا فسر قبل أن يفسر في الناس ، فنحن نعلم حلاله وحرامه ، وناسخه ومنسوخه ، (ومتفرقه وحظيرته) ، وفي أي ليلة نزلت من آية ، وفيمن نزلت ، فنحن حكماء الله في أرضه . الحديث .

H 33582 – And from Muhammad Al Husayn, from his father, from Bakr Bin Saaleh, from Abdullah Bin Ibrahim Al Ja'fary, from Yaqoub Bin Ja'far, said:

'I was with Abu Al-Hassan^{asws} in Mecca, someone said to him, 'You^{asws} are explaining from the Book of Allah^{azwj} that has never been heard of before'. He^{asws} said: 'It came down on us^{asws} before it was to the people, and has been explained to us^{asws} before it has been explained to the people. We^{asws} know its

Permissibles and its Prohibitions, and its Abrogating Ones and its Abrogated Ones, and in which night It came down, and for whom. We^{asws} are the Governors of Allah^{azwj} in His^{azwj} earth'.

[33583] وعنه ، عن وهيب بن حفص ، عن أبي عبدالله (عليه السلام) ، قال : معته يقول : إن القرآن فيه محكم ومتشابه ، فأما المحكم فنؤمن به ، ونعمل به ، وندين الله به ، وأما المتشابه فنؤمن به ، ولا نعمل به ، وهو قول الله : (**فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ**) .

H 33583 – And from him, from Waheeb Bin Hafs says:

Abu Abdullah^{asws} said: 'Surely in the Quran there are Decisive and Allegorical Ones. As for the Decisive, we^{asws} believe in them and act upon them, and make them to be the Religion of Allah^{azwj}, and as for the Allegorical Ones, we^{asws} believe in them, but do not act upon them, and that is in the Words of Allah^{azwj} **then as for those in whose hearts there is perversity they follow the part of it which is allegorical, seeking to mislead and seeking to give it (their own) interpretation. but none knows its interpretation except Allah, and those who are firmly rooted in knowledge – 3:7**'.

[33584] وعن محمد بن خالد ، عن سيف بن عميرة ، عن أبي بصير ، قال : قال أبو جعفر (عليه السلام) : نحن الراسخون في العلم ، ونحن نعلم تأويله .

H 33584 – And from Muhammad Bin Khalid, from Sayf Bin Umeyrat, from Abu Baseer, said:

Abu Ja'far^{asws} said: 'We^{asws} are those who are firmly rooted in knowledge, and we^{asws} know its explanation'.

[33585] وعن يعقوب بن يزيد ، ومحمد بن الحسين ، عن ابن أبي عمير ، عن عمر بن أذينة ، عن بريد بن معاوية ، عن أبي جعفر (عليه السلام) ، قال : قلت له : قول الله : (**بَلْ هُوَ آيَاتٍ بَيِّنَاتٍ فِي صُدُورِ الَّذِينَ أوتُوا الْعِلْمَ**) (أنتم هم ؟ قال : من عسى أن يكونوا غيرنا ؟ !) .

H 33585 - And from Yaqoub Bin Yazeed, and Muhammad Bin Al Husayn, from Ibn Abu Umeyr, from Amr Bin Azinat, from Bureyd Bin Muawiya says:

Abu Ja'far^{asws} said when it was said to him^{asws}, 'The Words of Allah^{azwj} **Nay! these are clear communications in the breasts of those who are granted knowledge – 29:49** you^{asws} are them?' He^{asws} said: 'Who else can these be apart from us^{asws}?'

[33586] وعن أحمد بن محمد ، عن الحسين بن سعيد ، عن صفوان ، عن ابن مسكان ، عن حمزة بن حرمان ، عن أبي جعفر (عليه السلام) . وعن البرقي ، عن أبي الجهم ، عن أسباط ، عن أبي عبدالله (عليه السلام) في قول الله : (**بَلْ هُوَ آيَاتٍ بَيِّنَاتٍ فِي صُدُورِ الَّذِينَ أوتُوا الْعِلْمَ**) قال : (من عسى أن يكونوا ؟ !) .

H 33586 - And from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Safwaan, from Ibn Muskaan, from Hamza Bin Hamraan, from Abu Ja'far^{asws}. And from Al Barwy, from Abu Al Jahm, from Isbaat, narrated:

Abu Abdullah^{asws} regarding the Words of Allah^{azwj} **Nay! these are clear communications in the breasts of those who are granted knowledge – 29:49** said: 'Who else can these be?'

[33587] وعنه ، عن الحسين بن سعيد ، عن القاسم بن محمد ، عن محمد بن يحيى ، عن عبد الرحيم ، عن أبي جعفر (عليه السلام) ، قال : إن هذا العلم انتهى إليّ في القرآن ، ثم جمع أصابعه ، ثم قال : (بل هو آيات بينات في صدور الذين أوتوا العلم) .

H 33587 – And from him, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Muhammad Bin Yaha, from Abdul Raheem says:

Abu Ja'far^{asws}, said: 'Surely this knowledge terminates here regarding the Quran', then placed his^{asws} fingers together, then said: **Nay! these are clear communications in the breasts of those who are granted knowledge – 29:49**

[33588] وعن الحسن بن علي ، عن عبدالله بن المغيرة ، عن عبيس بن هشام ، عن عبد الكريم ، عن سماعة بن مهران ، عن أبي عبدالله (عليه السلام) ، قال : إن الله علم رسوله الحلال والحرام والتأويل ، فعلم رسول الله (صلى الله عليه وآله) علمه كله عليا (عليه السلام) .

H 33588 – And from Al Husayn Bin Ali, from Abdullah Bin Al Mugheera, from Ubays Bin Hisham, from Abdul Kareem, from Sama'at Bin Mehran said:

Abu Abdullah^{asws} said: 'Surely Allah^{azwj} Taught His^{azwj} Messenger^{saww} the Permissibles and the Prohibitions and the explanation. The Messenger of Allah^{saww} taught all of his^{saww} knowledge to Ali^{asws}.'

[33589] الطبرسي في (التفسير الصغير) ، عن الصادق (عليه السلام) في قوله تعالى : (ومن عنده علم الكتاب) (1) قال : إيانا عنى ، وعلي أولنا .

H 33589 – Al-Tabarsy in Tafseer Al Sagheer narrates:

Al-Sadiq^{asws} regarding the Words of the High^{azwj} **and whoever has knowledge of the Book – 13:43** said: 'This means us^{asws} and Ali^{asws} is the foremost of us^{asws}'.

[33590] وعن الباقر والصادق (عليهما السلام) في قوله تعالى : (ثم أورثنا الكتاب الذين اصطفينا) (1) قال : هي لنا خاصة ، إيانا عنى .

H 33590 – And from Al Baqir^{asws} and Al Sadiq^{asws} regarding the Words of the High^{azwj} **Then We gave the Book for an inheritance to those whom We chose – 35:43** said: 'This is especially for us^{asws}', meaning us^{asws}'.

[33591] وعن الباقر (عليه السلام) في قوله : (وما يعلم تأويله إلا الله والراسخون في العلم) قال : رسول الله (صلى الله عليه وآله) أفضل الراسخين .

H 33591 – Abd from Al Baqir^{asws} regarding His^{azwj} Words **but none knows its interpretation except Allah, and those who are firmly rooted in knowledge – 3:7** said: 'The Messenger of Allah^{saww} is the highest of the firmly rooted ones'.

[33592] وعنه (عليه السلام) في قوله : (ولو ردوه إلى الرسول وإلى أولي الأمر منهم لعلمه الذين يستنبطونه منهم) قال : هم الأئمة المعصومون (عليهم السلام) .

H 33592 – And from him^{asws} regarding His^{azwj} Words **and if they had referred it to the Messenger and to those in authority among them, those among them who can search out the knowledge of it – 4:83** said: ‘These are the infallible Imams^{asws}’.

[33593] علي بن الحسين المرتضى في رسالة (المحكم والمتشابه) نقلا من (تفسير) النعماني بإسناده الاتي ، عن إسماعيل بن جابر ، عن الصادق (عليه السلام) قال : إن الله بعث محمدا ، فختم به الأنبياء ، فلا نبي بعده ، وأنزل عليه كتاباً ، فختم به الكتب ، فلا كتاب بعده - إلى أن قال : - فجعله النبي (صلى الله عليه وآله) علما باقيا في أوصيائه ، فتركهم الناس ، وهم الشهداء على أهل كل زمان ، حتى عاندوا من أظهر ولاية ولاية الأمر ، وطلب علومهم . وذلك أنهم ضربوا القرآن بعضه ببعض ، واحتجوا بالمنسوخ ، وهم يظنون أنه الناسخ ، واحتجوا بالخاص ، وهم يقدرون أنه العام ، واحتجوا بأول الآية ، وتركوا السنة في تأويلها ، ولم ينظروا إلى ما يفتح الكلام ، وإلى ما يختمه ، ولم يعرفوا موارد ومصادره ، إذ لم يأخذوه عن أهله ، فضلوا ، وأضلوا .

H 33593 – Ali Bin Al Husayn Al Murtaza in Risalat Al Muhkam Wa Al Mutashabeh copied from Tafseer of Al Nu'mani by his chain from Ismail Bin Jabir narrates:

Al-Sadiq^{asws} said: ‘Surely Allah^{azwj} Sent Muhammad^{saww}, and Completed by him^{saww} the Prophets^{as}. There will be no Prophet^{as} after him^{saww}, and Sent down on him^{saww} the Book, and Completed by it the Books. There will be no Book after this’ – until he^{asws} said: ‘The Prophet^{saww} preserved the knowledge in his^{saww} Trustees^{asws}’.

The people avoided them^{asws} although they^{asws} were witnesses for the people of every time period, to the extent that they became inimical to those that revealed the Mastership of the Masters of the Orders (Wali Ul Amr), and those that sought knowledge their^{asws} knowledge. And that happened when they struck a part of the Quran with another part, and sought by its Abrogated Ones, and they thought it to be the Abrogating Ones, and sought by Its Special Ones thinking it to be for the general people, and sought first by the Verse and avoided the Sunnah in Its explanation, and did not look at the inception of the Speech, and where it ends, and did not know its resources and its sources. Since they did not take it from those that were Its people^{asws}, they went astray and led others to go astray’.

ثم ذكر (عليه السلام) كلاما طويلا في تقسيم القرآن إلى أقسام وفنون ووجوه ، تزيد على مائة وعشرة - إلى أن قال (عليه السلام) : - وهذا دليل واضح على أن كلام الباري سبحانه لا يشبه كلام الخلق ، كما لا تشبه أفعاله أفعالهم . ولهذه العلة وأشباهها لا يبلغ أحد كنه معنى حقيقة تفسير كتاب الله تعالى ، إلا نبيه وأوصيائه (عليهم السلام) - إلى أن قال : - ثم سألوه (عليه السلام) عن تفسير المحكم من كتاب الله ، فقال : أما المحكم الذي لم ينسخه شيء فقله عز وجل : (هو الذي أنزل عليك الكتاب منه آيات محكمات هن أم الكتاب وأخر متشابهات) الآية. وإنما هلك الناس في المتشابه ، لأنهم لم يقفوا على معناه ، ولم يعرفوا حقيقته ، فوضعوا له تأويلا من عند أنفسهم بأرائهم ، واستغنوا بذلك عن مسألة الأوصياء ، ونبذوا قول رسول الله (صلى الله عليه وآله) وراء ظهورهم . الحديث .

Then he^{asws} mentioned a lengthy speech regarding the categories of the Quran, its types and arts and perspectives, which exceeded one hundred and ten – until he^{asws} said :- ‘And this is clear proof that the Speech of the Designer, the Glorious is not similar to the speech of the creation, just like

His^{azwj} Actions are not similar to their actions. This is the reason that no one can get to the true meanings of the explanation of the Book of Allah^{azwj} the High, except for His^{azwj} Prophet^{saww} or his^{saww} Trustees^{asws} – until he^{asws} said – when he^{asws} was asked about the Decisive from the Book of Allah^{azwj}, He^{asws} said: 'As for the Decisive, it is that which does not get Abrogated by anything, for that is in the Words of Allah^{azwj} Mighty and Majestic **He it is Who has revealed the Book to you; some of its verses are decisive, they are the basis of the Book, and others are allegorical** – 3:7 the Verse.

And surely the people got destroyed regarding the Allegorical, because they did not reach its meanings, and did not understand its realities. They clarified its explanation by their own opinions, and freed themselves of the need of asking the Trustees^{asws}, and discarded the words of the Messenger of Allah^{saww} and placed it behind their backs'.

[33594] الحسن بن علي العسكري (عليه السلام) في (تفسيره) بعد كلام طويل في فضل القرآن قال : أتدرون من المتمسك به ، الذي له بتمسكه هذا الشرف العظيم ؟ هو الذي أخذ القرآن وتأويله عنا أهل البيت ، عن وسائطنا السفراء عنا إلى شيعتنا ، لا عن آراء المجادلين وقياس الفاسقين ، فأما من قال في القرآن برأيه ، فإن اتفق له مصادفة صواب فقد جهل في أخذه عن غير أهله ، وكان كمن سلك [طريقا] مسبعا من غير حفاظ يحفظونه ، فإن اتفقت له السلامة ، فهو (لا يعدم من العقلاء الذم والتوبيخ) ، وإن اتفق له افتراس السبع ، فقد جمع إلى هلاكه سقوطه عند الخيرين الفاضلين ، وعند العوام الجاهلين ، وإن أخطأ القائل في القرآن برأيه فقد تبوأ مقعده من النار ، وكان مثله مثل من ركب بحرا هائجا بلا ملاح ، ولا سفينة صحيحة ، لا يسمع بهلاكه أحد إلا قال : هو أهل لما لحقه ، ومستحق لما أصابه . الحديث .

H 33594 – Al-Hasan^{asws} Bin Ali Al-Askary^{asws} in his^{asws} commentary after a lengthy speech regarding the virtues of the Quran, said:

'Do you know who are those that attach themselves to this great honour? These are the ones who take the Quran and its explanation from us^{asws} the People of the Household^{asws} or from those intermediaries (narrators of traditions) who are between us^{asws} and our Shiites, and not from the disputers or those that indulge in analogies. And if someone speaks from the Quran by his opinion, and even if by coincidence turns out to be right, he will still be ignorant in that he took it from the wrong source.

This is like the one who goes on a journey on a dangerous road without any protection and by mere coincidence arrives safely, he would still be condemned by the people of intellect, but if he gets devoured by dangerous animals then he would be condemned by the people of intellect as well as the ignorant common folk.

But if he were to make a mistake by his opinion in the Quran then he will have taken up residence in the Fire. His example is that of the one who sails in the ocean without a navigator, or the correct ship. There will be no one who hears the news of his death but will say that he was deserving of the destruction'.

[33595] فرات بن إبراهيم في (تفسيره) عن الحسين بن سعيد ، بإسناده عن سعد بن طريف ، عن أبي جعفر (عليه السلام) - في حديث كلامه مع عمرو بن عبيد - قال : وأما قوله : (ومن يحلل عليه غضبي فقد هوى) فأنما على الناس أن يقرؤوا القرآن كما انزل ، فاذا احتاجوا إلى تفسيره ، فالاهتداء بنا وإلينا يا عمرو ! .

H 33595 – Furaat Bin Ibrahim in his commentary, from Al Husayn Bin Saeed, by his chain from Sa'd Bin Tareef who says:

Abu Ja'far^{asws} – in a Hadith of his^{asws} conversation with Amro Bin Ubeyd – said: 'As for the His^{azwj} Words **and to whomsoever My wrath is due be shall perish indeed** – **20:81** It is on the people to read the Quran as it was revealed. Whenever they need its explanation, it with us^{asws} and only us^{asws} O Amro!'

[33596] العياشي في (تفسيره) عن عبد الرحمن السلمي : أن عليا (عليه السلام) مر على قاض ، فقال : أتعرف الناسخ من المنسوخ ؟ قال : لا ، فقال : هلكت وأهلكت تأويل كل حرف من القرآن على وجوه .

H 33596 – Al-Ayyashi in his commentary from Abdul Rahman Al-Salmy narrates:

Ali^{asws} passed by a judge and said: 'Do you know that Abrogating from the Abrogated?' He said, 'No'. He^{asws} said: 'You are destroyed and leading others to destruction. The explanation of every letter of the Quran is on its perspective'.

[33597] وعن أبي بصير ، عن أبي عبدالله (عليه السلام) ، قال : من فسر القرآن برأيه ، إن أصاب لم يوجر ، وإن أخطأ خر أبعد من السماء .

H 33597 – And from Abu Baseer is reported:

Abu Abdullah^{asws} said: 'One who explains the Quran by his opinion, if he gets it right, he will get no reward for it, but if he errs, he has fallen from higher than the sky'.

[33598] وعن عمار بن موسى ، عن أبي عبدالله (عليه السلام) ، قال : سئل عن الحكومة ، فقال : من حكم برأيه بين اثنين فقد كفر ، ومن فسر آية من كتاب الله فقد كفر .

H 33598 – And from Amaar Bin Musa reports:

Abu Abdullah^{asws} said when questioned about the government: 'One who issues an order between two by his opinion has disbelieved, as well as the one who explains from the Book of Allah^{azwj} (by his opinion) has also disbelieved'.

An interpreter of a Verse, is further Away from its True Meanings than the distance between the sky and the earth:

[33599] وعن أبي الجارود ، عن أبي جعفر (عليه السلام) ، قال : ما علمتم فقولوا ، وما لم تعلموا فقولوا : الله أعلم ، فإن الرجل ينتزع الآية ، فيخر فيها أبعد ما بين السماء والأرض .

H 33599 – And from Abu Al-Jaroud says:

Abu Ja'far^{asws} said: 'When you know about it say it, and when you do not know about it, say 'Allah^{azwj} Knows', when a man interprets a Verse, he is further from it than the distance between the sky and the earth'.

[33600] وعن عبد الرحمن بن الحجاج قال : سمعت أبا عبدالله (عليه السلام) يقول : ليس شيء أبعد من عقول الرجال عن القرآن .

H 33600 – And from Abdul Rahman Bin Al Hajjaj said:

'I heard Abu Abdullah^{asws} say: 'There is nothing more distant from the intellect of the men than the Quran'.

[33601] وعن يعقوب بن يزيد ، عن ياسر ، عن الرضا (عليه السلام) ، قال : المرء في كتاب الله كفر .

H 33601 – And from Yaqoub Bin Yazeed, from Yasser who says:

Al-Reza^{asws} said: 'Whosoever. Gives opinion in the Book of Allah^{azwj} has disbelieved'.

[33602] وعن زرارة ، عن أبي جعفر (عليه السلام) قال : إياكم والخصومة ، فإنها تحبط العمل ، وتمحق الدين ، إن أحكمم لينزع بالآية : فيخر فيها أبعد من السماء .

H 33602 – And Zararah narrates:

Abu Ja'far^{asws} said: 'Beware of rivalry, for it gets deeds to be confiscated, and destroys Religion. When one of you gives his own meaning to a Verse, he falls from higher than the sky'.

[33603] وعنه ، عن أبي جعفر (عليه السلام) ، قال : نزل القرآن ناسخا ومنسوخا .

H 33603 – And from him, from Abu Ja'far^{asws} , said:

'The Quran has been revealed with both the Abrogating and the Abrogated'.

[33604] وعنه عن أبي جعفر (عليه السلام) ، قال : ليس شيء أبعد من عقول الرجال من تفسير القرآن ، إن الآية ينزل أولها في شيء ، (وأوسطها في شيء) ، وآخرها في شيء .

H 33604 – And from him, from Abu Ja'far^{asws} , said:

'There is nothing more distant from the intellects of the men than the explanation of the Quran. In a Verse, its beginning will be for something, and its middle will be for something, and its ending will be for something'.

[33605] وعن جابر قال : قال أبو عبدالله (عليه السلام) : يا جابر ! إن للقرآن بطناً وللبطن ظهراً ، وليس شيء أبعد من عقول الرجال منه ، إن الآية لينزل أولها في شيء وأوسطها في شيء ، وآخرها في شيء ، وهو (كلام متصرف) على وجوه .

H 33605 – And from Jabir who said:

Abu Abdullah^{asws} said: 'Surely, the Quran has a hidden, and the hidden has an apparent, and there is nothing more distant from the intellects of the men than it. In a Verse, its beginning will be regarding something, and its middle will be regarding something, and its ending will be regarding something, and it revolves on its perspectives'.

[33606] وعن السكوني ، عن جعفر بن محمد ، عن آبائه ، عن رسول الله (صلى الله عليه وآله) ، أنه قال : إن منكم ⁽¹⁾ من يقاتل على تأويل القرآن ، كما قاتلت على تنزيله ، وهو علي بن أبي طالب .

H 33606 – And Al-Sakuny says:

Jafar Bin Muhammad^{asws}, from his^{asws} forefathers^{asws}, from the Messenger of Allah^{saww}, said: 'He^{asws} is from you who will fight over the explanation of the Quran, just as I^{saww} fought over its Revelation, and he^{asws} is Ali^{asws} Ibn Abu Talib^{asws}'.

[33607] الطبرسي في (مجمع البيان) عن ابن عباس ، عن رسول الله (صلى الله عليه وآله) ، قال : من قال في القرآن بغير علم فليتبوأ مقعده من النار .

H 33607 – Al-Tabarsy in Majma UI Bayan from Ibn Abbas who narrates:

The Messenger of Allah^{saww} said: 'One who speaks regarding the Quran without knowledge has secured a seat from the Fire'.

[33608] قال : وصح عن النبي (صلى الله عليه وآله) من رواية العام والخاص ، أنه قال : إني تارك فيكم ما إن تمسكتم به لن تضلوا : كتاب الله ، وعترتي أهل بيتي ، وأنهما لن يفترقا حتى يردها علي الحوض .

H 33608 – It has come from the Prophet^{saww} from the narrations of the general (Muslims) and the special, that he^{saww} said:

'I^{asws} am leaving among you that which if you were to attach yourselves to it, you will never go astray – the Book of Allah^{azwj}, and my^{saww} Progeny^{asws} the People of my^{saww} Household, and these two will not separate until they return to me^{saww} at the Fountain'.

[33609] قال : وصح عن النبي (صلى الله عليه وآله) والأئمة (عليهم السلام) : أن تفسير القرآن لا يجوز إلا بالآثر الصحيح ، والنص الصريح .

H 33609 – It has come from the Prophet^{saww} and the Imams^{asws}:

'The interpretation of the Quran, there is no permission for it except by the correct effect (Hadith), and the clear link (to the Quran)'.

[33610] قال : وروى العامة عن النبي (صلى الله عليه وآله) قال : من فسر القرآن برأيه ، فأصاب الحق ، فقد أخطأ .

H 33610 – And the general (Muslims) have narrated from the Prophet^{saww}:

'One who interprets the Quran by his opinion, even though he may be correct, has erred'.

[33611] علي بن إبراهيم في (تفسيره) عن أحمد بن إدريس ، عن محمد بن عبد الجبار ، عن ابن أبي عمير ، عن حماد بن عثمان ، عن محمد بن مسلم ، عن أبي جعفر (عليه السلام) في قول الله : (والليل إذا يغشى) قال : الليل في هذا الموضع هو الثاني ، غشى أمير المؤمنين (عليه السلام) في دولته - إلى أن قال : - والقرآن ضرب فيه الأمثال للناس ، وخاطب نبيه (صلى الله عليه وآله) به ، ونحن نعلمه ، فليس يعلمه غيرنا .

H 33611 – Ali Bin Ibrahim in his commentary, from Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Ibn Abu Umeyr, from Hamaad Bin Usman, from Muhammad Bin Muslim who narrates:

Abu Ja'far^{asws} regarding the Words of Allah^{azwj} ***I swear by the night when it draws a veil – 92:1*** said: 'The night in this subject is the second one (Umar), (and) veiled (is the) Amir-ul-Momineen^{asws} in his government' – until he^{asws} said – 'And the Quran has struck examples for the people, and has addressed His^{azwj} Prophet^{saww} by it, and we^{asws} know it. There is no one else apart from us^{asws} who knows it'.

[33612] وأما ما روي : أن الله لا يخاطب الخلق بما لا يعلمون ، فوجهه : أن المخاطب بالقرآن أهل العصمة (عليهم السلام) ، وهم يعلمونه ، أو جميع المكلفين فإذا علم معناه بعضهم فهو كاف. وأما العرض على القرآن فالعمل حينئذ بالكتاب والسنة معا ، ولا يدل على العمل بالظاهر في غير تلك الصورة ، وهو ظاهر ، والقياس باطل.

H 33612 - And it is narrated that Allah^{azwj} does not Address the public, including those who do not know, the reason is that He^{azwj} only Address to Those in the Book who are Infallible^{asws}, since they^{asws} know it, as they^{asws} are aware of all intricacies of the Divine Message. The Commands are then displayed on the Koran and are demonstrated by the Sunnah. Otherwise one cannot act (to Divine Instructions) through mere imagination. If one tries to then it will be based on the guess, which is prohibited.

Chapter Five: The Uncertainty and the Confusion

One Should Abstain Until a Clear Hadith Becomes Available:

[33464] محمد بن يعقوب ، عن علي بن إبراهيم ، عن أبيه ، وعن محمد بن إسماعيل ، عن الفضل بن شاذان جميعاً ، عن ابن أبي عمير ، وصفوان بن يحيى جميعاً ، عن عبد الرحمن بن الحجاج ، قال : سألت أبا الحسن (عليه السلام) عن رجلين أصابا صيداً ، وهما محرمان ، الجزاء بينهما ؟ أو على كل واحد منهما جزاء ؟ قال : لا ، بل عليهما أن يجزي كل واحد منهما الصيد ، قلت : إن بعض أصحابنا سألني عن ذلك ، فلم أدر ما عليه ، فقال : إذا أصبتم مثل هذا فلم تدرؤا فعليكم بالاحتياط ، حتى تسألوا عنه فتعلموا .

H 33464 – Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, and from Muhammad Bin Ismail, from Al Fazl Bin Shazaan altogether, from Ibn Abu Umeyr, and safwaan Bin Yahya altogether, from Abdul Rahmaan Bin Al Hajjaaj who said:

'I asked Abu Al-Hassan^{asws} about two men who had violated the hunting prohibition whilst being in 'Ahraam', do they both have to pay the penalty together, or each one of them has to pay the penalty separately?' He^{asws} said: 'No, but for each of them will be the penalty'. I said, 'One of our companions asked me about that. I did not know what to say to him'. He^{asws} said: 'If you come across such issues about which you do not know, it is on you to be precautionary, until you ask about it, and get to know it'.

[33465] وعن محمد بن يحيى ، عن أحمد بن محمد بن عيسى ، عن علي بن النعمان ، عن عبدالله بن مسكان ، عن داود بن فرقد ، عن أبي سعيد الزهري ، عن أبي جعفر (عليه السلام) ، قال : الوقوف عند الشبهة خير من الاقتحام في الهلكة ، وتركك حديثاً لم تروه خير من روايتك حديثاً لم تحصه .

H 33465 – And from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al No'maan, from Abdullah bin Muskan, from Dawood Bin Farqad, from Abu Saeed Al Zuhry says:

Abu Ja'far^{asws}, said: 'Abstaining under doubt is better than indulging in destruction, and avoid narrating a Hadith is better than narrating it incorrectly'.

[33466] وعنه ، عن أحمد ، عن ابن فضال ، عن ابن بكير ، عن حمزة بن الطيطار ، أنه عرض على أبي عبدالله (عليه السلام) بعض خطب أبيه ، حتى إذا بلغ موضعاً منها قال له : كف واسكت ، ثم قال أبو عبدالله (عليه السلام) : إنه لا يسعكم فيما ينزل بكم مما لا تعلمون ، إلا الكف عنه والتثبت ، والرد إلى أئمة الهدى ، حتى يحملوكم فيه على القصد ، ويجلو عنكم فيه العمى ، ويعرفوكم فيه الحق ، قال الله تعالى : (**فسئلوا أهل الذكر إن كنتم لا تعلمون**) .

H 33466 – And from him, from Ahmad, from Ibn Al Fazaal, from Ibn Bakeyr says:

Hamza Bin Al-Tayyar who presented to Abu Abdullah^{asws} a sermon of his^{asws} father^{asws}, until he came to a particular subject from it, he^{asws} said: 'Enough, and be silent'. Then Abu Abdullah^{asws} said: 'There is no flexibility in what has come down for you, that which you do not know, except for pausing and remaining steadfast, and referring to the Imams^{asws} of guidance, until they^{asws} make you reach what is Intended by it, and illuminate for you that in which you are blind, and make you understand the truth contained therein. Allah^{azwj} has Said: **so ask the 'people of al-Zikr' if you do not know 16:43**'.

Religious Commands are of Three Types:

[33472] وعن محمد بن يحيى ، عن محمد بن الحسين ، عن محمد بن عيسى ، عن صفوان بن يحيى ، عن داود بن الحصين ، عن عمر ابن حنظلة ، عن أبي عبدالله (عليه السلام) - في حديث - قال : وإنما الامور ثلاثة : أمر بين رشده فيتبع ، وأمر بين غيه فيجتنب ، وأمر مشكل يرد علمه إلى الله (وإلى رسوله) . قال رسول الله (صلى الله عليه وآله) : حلال بين ، وحرام بين ، وشبهات بين ذلك ، فمن ترك الشبهات نجا من المحرمات ، ومن أخذ بالشبهات ارتكب المحرمات ، وهلك من حيث لا يعلم ، ثم قال في آخر الحديث : فإن الوقوف عند الشبهات خير من الاقتحام في الهلكات .

H 33472 – And from Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Isa, from Safwaan Bin Yahya, from Dawood Bin Al Husayn, from Umar Ibn Hanzala:

Abu Abdullah^{asws} – in a Hadith – said: ‘And as for the orders, there are three – An order in which guidance is clear and it gets followed, and the order in which straying is clear and it gets avoided, **and the order which is difficult (to understand), it gets referred to Allah^{azwj} and to His^{azwj} Messenger^{saww}**’.

The Rasool Allah^{saww} said: ‘Permissible is clear, and Prohibition is clear, and confusing ones are between that. One who avoids the confusing matters will be saved from the Prohibitions, and one who takes to the confusing matters will get involved in the Prohibitions, and will be destroyed without even knowing about it’. Then he^{saww} said at the end of the Hadith: ‘Surely abstaining during confusion is better than indulging in destruction’.

[33491] وبإسناده عن علي بن مهزيار ، عن الحسين بن سعيد ، عن الحارث بن محمد بن النعمان الأحول ، عن جميل بن صالح ، عن الصادق (عليه السلام) ، عن أبيائه (عليهم السلام) ، قال : قال رسول الله (صلى الله عليه وآله) - في كلام طويل - : الامور ثلاثة : أمر تبين لك رشده فاتّبعه ، وأمر تبين لك غيه فاجتنبه ، وأمر اختلف فيه فرده إلى الله عزّ وجلّ .

H 33491 – And by his chaing from Ali Bin Mahzyar, from Al Husayn Bin Saeed, from Haaris Bin Muhammad Bin Al Nu'man Al Howl, from Jameel Bin Haaleh who says:

Al-Sadiq^{asws}, from his^{asws} forefathers^{asws}, said that the Rasool Allah^{saww} said – in a lengthy speech -: ‘The orders are three – An order which clarifies for you guidance, follow it, and the order which clarifies for you error, keep away from it, and an order in which there is differing, so refer it to Allah^{azwj}’.

[33474] وعنه ، عن أحمد ، عن محمد بن سنان ، عن ابن بكير ، عن زرارة ، عن أبي عبدالله (عليه السلام) ، قال : لو أن العباد إذا جهلوا وقفوا ، ولم يجحدوا ، لم يكفروا .

H 33474 – And from him, from Ahmad, from Muhammad Bin Sinan, from Ibn Bakeyr, from Zarara says:

Abu Abdullah^{asws} said: ‘Had the servants abstained during ignorance, they would not have struggled nor would they have disbelieved (denied)’.

[33476] الحسين بن سعيد في كتاب (الزهد) عن علي بن النعمان ، عن ابن مسكان ، عن داود بن فرقد ، عن أبي شيبه ، عن أحدهما (عليهما السلام) قال - في حديث - : الوقوف عند الشبهة خير من الاقتحام في الهلكة .

H 33476 – Ala Husayn Bin Saeed in the book Al Zohd from Ali Bin Al Nu'man, from Ibn Muskaan, from Dawood Bin Farqad, from Abu SHayba, from one^{asws} of the two^{asws} (Imams) said in a Hadith: 'To abstain during confusion is better that indulging in destruction'.

The Aql, the Knowledge and the Lowly Person:

[33468] وعن بعض أصحابنا ، رفعه عن مفضل بن عمر ، عن أبي عبدالله (عليه السلام) ، قال : لا يفلح من لا يعقل ، ولا يعقل من لا يعلم - إلى أن قال : - ومن فرط تورط ، ومن خاف العاقبة تثبت عن التوغل فيما لا يعلم ، ومن هجم على أمر بغير علم جدع أنف نفسه ، ومن لم يعلم لم يفهم ، ومن لم يفهم لم يسلم ، ومن لم يسلم لم يكرم ، ومن لم يكرم (تهضم ، ومن تهضم) كان ألوم ، ومن كان كذلك كان أحرى أن يندم .

H 33468 – And from one of our companions, with a chain leading up to Mufazzal Bin Umar (who says):

Abu Abdullah^{asws} said: 'He will not succeed, the one who has no 'Aql' intellect¹⁴³, and he does not has Aql the one who has no knowledge, - until he^{asws} said:

'One who gets over-involved gets into trouble, and one who is afraid of the end result remains steadfast from that which he does not know, and one who rushes onto an affair without knowledge will get his nose into the ground (in the dust), and one who does not know does not understand, and one who does not understand, does not submit, and one who does not submit does not honour, and one who does not honour does injustice, one who is unjust is a lowly person, and one who has these traits is as if he was free from embarrassment'.

[33469] وعن عدة من أصحابنا ، عن أحمد بن محمد بن خالد مرسلاً ، قال : قال أبو جعفر (عليه السلام) : لا تتخذوا من دون الله وليجة ، فلا تكونوا مؤمنين ، فإن كل سبب ، ونسب ، وقراية ، ووليجة ، وبدعة ، وشبهة (باطل مضمحل) ، إلا ما أثبتته القرآن .

H 33469 – And from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, ignoring the chain, said:

Abu Abdullah^{asws} said: 'Do not take anyone apart from Allah^{azwj} as a confidant, or else you will not be a believer, for every reason, and links, and relations, and confidants, and innovations will be invalidated except for what has been established by the Quran'.

Deeds will not be Accepted without Certainty:

[33470] وعنهم عن أحمد قال في وصية المفضل بن عمر : قال أبو عبدالله (عليه السلام) : من شك ، أو ظن ، فأقام على أحدهما ، فقد حبط عمله ، إن حجة الله هي الحجة الواضحة .

H 33470 – And from them from Ahmad who said regarding the will to Mufazzal Ibn Umar, that Abu Abdullah^{asws} said:

¹⁴³ Aqaal means the means to recognise the Just, the Imam^{asws} of the time, as per a famous Hadith.

'One who doubts, or conjectures/concludes, and gets established on any one of them, his deeds will be confiscated. Surely, the Proof^{asws} of Allah^{azwj} is a clear Proof^{asws}'.

[33473] وعنه ، عن أحمد بن محمد ، عن الحسين بن سعيد ، عن الحسين بن الجارود ، عن موسى بن بكر بن داب ، عن حدثه ، عن أبي جعفر (عليه السلام) - في حديث - أنه قال لزيد بن علي : إن الله أحل حلالا ، وحرم حراما ، وفرض فرائض ، وضرب أمثالا ، وسن سننا - إلى أن قال : - فإن كنت على بينة من ربك ، ويقين من أمرك ، وتبين من شأنك فشأنك ، وإلا فلا تروم من أمرنا ، أنت منه في شك وشبهة .

H 33473 – And from him, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Husayn Bin Al Jaroud, from Musa Bin Bakr Bin Daab from one who narrated from Abu Ja'far^{asws} – in a Hadeth:

Imam^{asws} said to Zayd Bin Ali: 'Surely, Allah^{azwj} Allowed the Permissibles, and Forbid the Prohibitions, and Made mandatory the Obligations, and Highlighted (all of these by giving) examples, and Established the Sunnah, - until he^{asws} said: 'If you were to be on the Proofs^{asws} from your Lord^{azwj}, and are convinced about His^{azwj} Orders, and its explanation is in accordance to your prestige, then this is your prestige, and do not indulge in Orders in which for you there is doubt and confusion'.

[33471] وعن محمد بن الحسن ، وعلي بن محمد جميعا ، عن سهل ، عن أحمد بن المثنى ، عن محمد بن زيد الطبري ، عن الرضا (عليه السلام) - في حديث الخمس - قال : لا يحل مال إلا من وجه أحله الله .

H 33471 – And from Muhammad Bin Al Hassan, and Ali Bin Muhammad altogether, from Sahl, from Ahmad Bin Al Masny, from Muhammad Bin Zayd Al Tabary reports:

Al-Reza^{asws} – in the Hadith of Khums – said: 'Wealth does not become Permissible except in the perspective in which Allah^{azwj} has made it to be Permissible'.

Do not Act under Confusion (Wa Allah ho Allam bil Sawab):

[33478] وحديث مسعدة بن زياد ، عن جعفر ، عن آبائه (عليهم السلام) ، عن النبي (صلى الله عليه وآله) ، أنه قال : لا تجامعوا في النكاح على الشبهة ، وقفوا عند الشبهة - إلى أن قال : - فإن الوقوف عند الشبهة خير من الاقتحام في الهلكة .

H 33478 – And the Hadith of Mas'ad Bin Ziyad, from Ja'far^{asws}, from his^{asws} forefathers^{asws} the following:

The Prophet^{saww}, said: 'Do not unite in Nikaah during confusion, pause during confusion' – until he^{saww} said: 'Surely pausing during confusion is better than indulging in destruction'.

[33479] وحديث العلاء بن سيابة ، عن أبي عبد الله (عليه السلام) - إلى أن قال : - إن النكاح أحرى ، وأحرى أن يحتاط فيه ، وهو فرج ، ومنه يكون الولد .

H 33479 – And the Hadith of Al A'la Bin Siyaba, from Abu Abdullah^{asws} – until:

He^{asws} said: 'Surely the Nikaah is appropriate, and in appropriate matters there is precaution, and that is the female, and from that birth takes place'.

[33480] محمد بن الحسين الرضي في (نهج البلاغة) عن أمير المؤمنين (عليه السلام) في كتابه إلى عثمان بن حنيف ، عامله على البصرة : أما بعد ، يا ابن حنيف ! فقد بلغني : أن رجلاً من فتية أهل البصرة دعاك إلى مأدبة ، فأسرعت إليها ، تستطاب عليك الألوان ، وتنقل عليك الجفان ، وما ظننت أنك تجيب إلى طعام قوم ، عائلهم مجفو ، وغنيهم مدعو ، فانظر إلى ما تقضيه من هذا المقضم ، فما اشتبه عليك علمه فالفظه ، وما أيقنت بطيب وجوهه فنل منه .

H 33480 – Muhammad Bin Al Husayn Al-Razy in Nahj Ul-Balagh reports:

Amir-ul-Momineen^{asws} in his^{asws} letter to Usman Bin Hunayf, in-charge over Basra (wrote): 'After this, O Ibn Hunayf! I^{asws} have been told that a young man of Basra invited you to a feast; you hastened towards it. A variety of food was presented to you in colourful utensils, and I^{asws} did not even think that you would respond to have food from such people, where the poor get rebuffed and the rich get invited. Look at the food that you partake from this feast. Wherein there is doubt, I^{asws} shall inform you about it, and the purity of that which you are convinced of, eat willingly from it'.

[33481] وعن أمير المؤمنين (عليه السلام) في كتابه إلى مالك الأشتر : اختر للحكم بين الناس أفضل رعتك في نفسك ، ممن لا تضيق به الامور - إلى أن قال : - أوقفهم في الشبهات ، وأخذهم بالحجج ، وأقلهم تبرماً بمراجعة الخصم ، وأصبرهم على تكشف الامور ، وأصرمهم عند اتضاح الحكم.

H 33481 – And from the Amir-ul-Momineen^{asws} in his^{asws} letter to Maalik Al-Ashtar:

'Appoint an honourable person from your citizens for yourself for the issuance of orders, - until he^{asws} said: 'Pause them during confusion, and deal with them with evidence, and at least until the adversaries come over, and tell them to be patient until the uncovering of the orders, and keep them in control during clear governance'.

[33482] وعن علي (عليه السلام) في خطبة له : فلا تقولوا ما لا تعرفون ، فإن أكثر الحق فيما تنكرون - إلى أن قال : - فلا تستعمل الرأي فيما لا يدرك قعره البصر ، ولا تتغلغل إليه الفكر.

H 33482 – And from Ali^{asws} in a sermon of his^{asws}: 'Do not say that which you do not understand, for many a time truth is in that which you find to be abhorrent' – until he^{asws} said: 'Do not act in accordance with opinion in that which you do not have profound vision, and your thought does not permeate it'.

[33483] وعنه (عليه السلام) أنه قال في خطبة له : فيا عجباً! وما لي لا أعجب من خطأ هذه الفرق على اختلاف حججها في دينها ! لا يقتفون أثر نبي ، ولا يقتدون بعمل وصي ، يعملون في الشبهات ، ويسيرون في الشهوات ، المعروف فيهم ما عرفوا ، والمنكر عندهم ما أنكروا ، مفزعهم في المعضلات إلى أنفسهم ، وتحويلهم في المبهمات على آرائهم ، كأن كل امرئ منهم امام نفسه ، قد أخذ منها فيما يرى بعري وثيقات ، وأسباب محكمات .

H 33483 – And from him^{asws}, said in a sermon of his^{asws}: 'How strange! What I^{asws} find it to be strange about the errors of this sect is the proofs they present in their religion! There is no trace of the effects of the Prophet^{saww}, nor do they

imitate the actions of the Trustee^{asws}. They act in confusion and go towards their desires, the goodness among them is what they enjoin, and the evil among them is what they abhor. In dilemmas their solace is within themselves, and their interpretations of the ambiguities, is based on their opinions. It is as if each one of them was an imam himself, taking from the narrations only that which strengthens his own opinion, giving reason for the decisive ones'.

[33484] وعن أمير المؤمنين (عليه السلام) أنه قال في وصيته لولده الحسن : يا بني ! دع القول فيما لا تعرف ، والخطاب فيما لا تكلف ، وامسك عن طريق إذا خفت ضلالتك ، فإن الكف عند حيرة الضلال خير من ركوب الأهوال - إلى أن قال : - وابدأ قبل ذلك بالاستعانة بإلهك ، والرغبة إليه في توفيقك ، وترك كل شائبة أولجتك في شبهة ، أو أسلمتك إلى ضلالة.

H 33484 – And from the Amir-ul-Momineen^{asws} who^{asws} said in his^{asws} will to his^{asws} son Hassan^{asws}: ‘O my^{asws} son! Hold your^{asws} speech in that which you^{asws} do not understand, and giving a sermon about which you^{asws} have not been burdened with, nor attach yourself^{asws} to the way in which there is fear of straying, for pausing during surprise of straying is better than riding the events’ – until he^{asws} said: ‘Before that, start by seeking help by your^{asws} Lord^{azwj}, and desire to be so inclined, and avoid all confusing matters which lead to uncertainty, or that which delivers you^{asws} to straying’.

That Who has an Answer (Fatwa) to Every Question is insane!

[33500] وفي (معاني الاخبار) عن محمد بن الحسن ، عن الصفار ، عن إبراهيم بن هاشم ، عن محمد بن أبي عمير ، عن حمزة بن حرمان ، قال : قال أبو عبدالله (عليه السلام) : إن من أجاب في كل ما يسأل عنه فهو المجنون .

H 33500 – And in Ma’any Al Akhbaar from Muhammad Bin Al Hassan, from Al Saffar, from Ibrahim Bin Hisham, from Muhammad Bin Abu Umeyr, from Hamza Bin Hamraan who said:

Abu Abdullah^{asws} said: ‘Surely, the one who answers every question that is posed to him, is insane’.

[33485] قال : وقال (عليه السلام) : من ترك قول لا أدري أصيبت مقاتله.

H 33485 – And he^{asws} said: ‘One who avoids saying ‘I do not know’ will face destructive difficulties’.

[33486] قال : وقال (عليه السلام) : لا ورع كالوقوف عند الشبهة.

H 33486 – And he^{asws} said: ‘There is nothing better than abstainment during confusion’.

[33487] قال : وقال (عليه السلام) : وإنما سميت الشبهة شبهة لأنها تشبه الحق ، فأما أولياء الله فضيأوهم فيها اليقين ، ودليلهم سمت الهدى ، وأما أعداء الله فدعأوهم فيها الضلال ، ودليلهم العمى.

H 33487 – And he^{asws} said: ‘Confusion has been named as such because of its similarity with the truth. As for the Guardians^{asws} of Allah^{azwj}, the illumination for them^{asws} is in their^{asws} conviction, and their^{asws} evidence is with Guidance,

and as for the enemies of Allah^{azwj}, in their call is straying, and their evidence is in blindness'.

[33488] قال : وقال (عليه السلام) : إن من صرحت له العبر عما بين يديه من المثلثات ، حجزه التقوى عن تقحم الشبهات .

H 33488 – And he^{asws} said: 'For the one for whom the lessons explain that which is in front of him as examples, detain him from indulging in confusion'.

[33489] محمد بن عمر بن عبد العزيز الكشي في كتاب (الرجال) عن حمويه ، عن محمد بن عيسى ، عن ابن أبي عمير ، عن مفضل بن قيس بن رمانة ، قال - وكان خيراً - قال : قلت لأبي عبدالله (عليه السلام) : إن أصحابنا يختلفون في شيء فأقول : قولي فيها قول جعفر بن محمد ، فقال : بهذا نزل جبرئيل .

H 33489 – Muhammad Bin Amr Bin Abd Aziz Al Kashy in his book Al-Rijaal from Hamdawiya, from Muhammad Bin Isa, from Ibn Abu Umeyr, from Mufazzal Bin Qays Bin Ramana who said:

I said to Abu Abdullah^{asws}, 'Surely our companions differ in a matter. I say to them that in what I have said are the words of Ja'far Bin Muhammad^{asws}'. He^{asws} said: 'This is what was brought down by Jibraeel'.

[33490] محمد بن علي بن الحسين قال : إن أمير المؤمنين (عليه السلام) خطب الناس ، فقال في كلام ذكره : حلال بين ، وحرام بين ، وشبهات بين ذلك ، فمن ترك ما اشتبه عليه من الإثم فهو لما استبان له أترك ، والمعاصي حمى الله ، فمن يرتع حولها يوشك أن يدخلها .

H 33490 – Muhammad Bin Ali Bin Al Husayn^{asws} says:

Amir-ul-Momineen^{asws} said in a sermon to the people, mentioning in his^{asws} speech: 'The Permissibles have been made clear, and Prohibitions have been made clear, and confusing ones are between that. The one who avoids that which is confusing to him from the sins, he will be the best avoider of the disobedience to Allah^{azwj}. One who strolls around the confusing matter will soon enter them'.

The most pious is the one who pauses during confusion'.

[33492] وعن محمد بن علي ماجيلويه ، عن عمه ، عن البرقي ، عن العباس بن معروف ، عن أبي شعيب ، يرفعه إلى أبي عبدالله (عليه السلام) ، قال : أروع الناس من وقف عند الشبهة . الحديث .

H 33492 – And from Muhammad Bin Ali Majaylawiya, from his uncle, from Al Barqy, from Al Abbas Maroud, from Abu Shoaib, with a chain going up to Abu Abdullah^{asws}, said:

'The most pious of the people is the one who pauses during confusion'.

[33493] وعن أبيه ، عن سعد ، عن القاسم بن محمد ، عن المنقري ، عن فضيل بن عياض ، عن أبي عبدالله (عليه السلام) ، قال : قلت له : من الورع من الناس ؟ قال : الذي يتورع عن محارم الله ، ويجتنب هؤلاء ، فإذا لم يتق الشبهات وقع في الحرام ، وهو لا يعرفه . الحديث .

H 33493 – And from his father, from Sa'd, from Al Qasim Bin Muhammad, from Al Manqary, from Fuzayl Bin Ayaaz narrates:

Abu Abdullah^{asws} said when it was said to him^{asws}, 'Who is the most pious of the people?' He^{asws} said: 'The one who turns his back to the Prohibitions of Allah^{azwj}, and keeps away from them, for if he does not fear during confusion he will end up in the Prohibitions, without even being aware of it'.

[33494] وفي (عقاب الأعمال) ، عن أبيه ، عن سعد بن عبدالله ، عن أحمد بن أبي عبدالله ، عن أبيه ، عن بكر بن محمد الأزدي ، عن أبي عبدالله (عليه السلام) ، قال : قال أمير المؤمنين (عليه السلام) : إن الشك والمعصية في النار ، ليسا منا ، ولا إلينا .

H 33494 – And in Iqaab Ul Amaal, from his father, from Sa'd Bin Abdullah, from Ahmad Bin Abu Abdullah, from his father, from Bakr Bin Muhammad Al Azdy who says:

Abu Abdullah^{asws} said that Amir-ul-Momineen^{asws} said: 'Surely the doubter and the disobedient are in the Fire, they are not from us^{asws}, nor is there anything towards us^{asws}'.

The Withheld Knowledge:

[33496] وعن أحمد بن محمد بن يحيى ، عن أبيه ، عن أحمد بن محمد بن عيسى ، عن ابن فضال ، عن داود بن فرقد ، عن أبي الحسن زكريا بن يحيى ، عن أبي عبدالله (عليه السلام) ، قال : ما حجب الله علمه عن العباد ، فهو موضوع عنهم .

H 33496 – And from Ahmad Bin Muhammad Bin Yahya, from his father, from Ahmad Bin Muhammad Bin Isa, from Ibn Sazaal, from Dawood Bin Farqad, from Abu Al Hassan Zakariya Bin Yahya who says:

Abu Abdullah^{asws} said: 'The knowledge that Allah^{azwj} has withheld from the servant is that which is not for them'.

[33497] ويأتي في حديث التزويج في العدة ، قال : إذا علمت أن عليها العدة ، ولم تعلم كم هي ، فقد ثبتت عليها الحجة ، فتسأل ، حتى تعلم .

H 33497 – It has come in the Hadith of the waiting period of marriage, he^{asws} said:

'When you come to know that she is in her waiting period, but you do not know how much of it is left, then the proof has been established for her, so you should question her, until you come to know of it'.

[33498] وعن أبيه ، عن سعد بن عبدالله ، عن القاسم بن محمد ، عن سليمان بن داود المنقري ، عن حفص بن غياث ، قال : قال أبو عبدالله (عليه السلام) : من عمل بما علم كفى ما لم يعلم .

H 33498 – And from his father, from Sa'd Bin Abdullah, from Al Qasim Bin Muhammad, from Suleyman Bin Dawood Al Munqary, from Hafs Bin Ghiyaas who said:

Abu Abdullah^{asws} said: 'One who acts in accordance with what he knows, it is sufficient for him from that which he does not know'.

What One Should Do upon Faced by the Contradictory Ahadith?

[33499] وفي (عيون الأخبار) عن أبيه ، عن سعد ، عن المسمعي ، عن أحمد بن الحسن الميثمي ، عن الرضا (عليه السلام) - في حديث اختلاف الأحاديث - قال : وما لم تجدوه في شيء من هذه الوجوه ، فردوا إلينا علمه ، فنحن أولى بذلك ، ولا تقولوا فيه بأرائكم ، وعليكم بالكف والتثبت والوقوف ، وأنتم طالبون باحثون ، حتى يأتيكم البيان من عندنا .

H 33499 – And in Uyoon Al Akhbaar from his father, from Sa'd, from Al Masma'iy, from Ahmad Al Hassan Al Maysami who says:

Al-Reza^{asws} – in a Hadith regarding the differences of Hadith – said: 'When you do not find in any matter from this perspective, refer it back to us^{asws} of its knowledge, for we^{asws} are foremost for that, and do not speak out of your opinions, and it is on you to pause and be steadfast in that pause, and you are the seekers by research, until you come across its explanation from us^{asws}'.

[33501] وفي (الخصال) عن محمد بن علي ماجيلويه ، عن عمه محمد بن أبي القاسم ، عن العباس بن معروف ، عن أبي شعيب يرفعه إلى أبي عبدالله (عليه السلام) ، قال : أوردع الناس من وقف عند الشبهة ، وأعبد الناس من أقام الفرائض ، وأزهد الناس من ترك الحرام ، وأشد الناس جهادا من ترك الذنوب .

H 33501 – And in Al Khisaal from Muhammad Bin Ali Majaylawiya, from his uncle Muhammad Bin Abu Al Qasim, from Al Abbas Bin Ma'rouf, from Abu Shoaib with a chain going up to Abu Abdullah^{asws}, said:

'The most pious of the people is the one who pauses during confusion, and the best servant among the people is the one who is established over the obligations, and the most virtuous of the people is the one who avoids the Prohibitions, and the most severe struggler 'al-Jihad' is the one who avoids the sins'.

[33502] عبدالله بن جعفر في (قرب الاسناد) عن الحسن بن ظريف ، عن معمر ، عن الرضا (عليه السلام) ، عن أبيه موسى بن جعفر (عليه السلام) - في حديث طويل في معجزات النبي (صلى الله عليه وآله) - قال : ومن ذلك أن وابصة بن معبد الاسدي أتاه ، فقال : لا أدع من البر والاثم شيئا إلا سألتك عنه ، فلما أتاه قال له النبي (صلى الله عليه وآله) : أتسأل عما جئت له ؟ أو أخبرك ؟ قال : أخبرني ، قال : جئت تسألني عن البر والاثم ، قال : نعم ، فضرب بيده على صدره ، ثم قال : يا وابصة ! البر ما اطمأنت إليه النفس ، والبر ما اطمأن به الصدر ، والاثم ما تردد في الصدر ، وجال في القلب ، وإن أفطاك الناس وأفطوك .

H 33502 – Abdullah Bin Ja'far in Qurb Al Asnaad from Al Hassan Bin Zareef, from Muammar who reports:

Al-Reza^{asws}, from his^{asws} father^{asws} Musa Bin Ja'far^{asws} – in a lengthy Hadith regarding the miracles of the Prophet^{saww} – said when Wabisat Bin Ma'bad Al-Asdi came to him^{saww}, and said to himself, 'I will not leave out anything from righteousness or sin but that I shall ask him^{saww}'. When he came to him^{saww}, the Prophet^{saww} said to him: 'Will you ask me^{saww} what you wanted to? Or shall I^{saww} inform you of it?'

He said, 'Inform me'. He^{saww} said: 'You have come to ask me^{saww} about righteousness and sin'. He^{saww} said: 'Yes'. He^{saww} struck his^{saww} hand on

his^{saww} chest, then said: 'O Wabisat! Righteousness is that which your soul is satisfied with, and righteousness is that which your chest is satisfied with, and the sin is that which is rejected in your chest, and in your heart, and whether the people issue Fatwas, and keep issuing Fatwas'.

[33503] سليم بن قيس الهلالي في كتابه : أن علي بن الحسين (عليهما السلام) قال لأبان ابن أبي عياش : يا أخا عبد قيس ! إن وضع لك أمر فاقبله ، وإلا فاسكت تسلم ، ورد علمه إلى الله ، فانك أوسع مما بين السماء والارض .

H 33503 – Auleym Bin Qays Al-Hilali (writes) in his book:

Ali Bin Al-Husayn^{asws} said to Abaan Ibn Abu Ayyash: 'O brother of Abd Qays! The orders which are clear to you, accept them, otherwise keep silent and submit, and refer its knowledge to Allah^{azwj}, for there is flexibility for you which is more than what is between the sky and the earth'.

[33504] محمد بن محمد بن النعمان المفيد في (المجالس) عن أحمد بن محمد بن الحسن بن الوليد ، عن أبيه ، عن الصفار ، عن أحمد بن محمد ، عن محمد بن سنان ، عن موسى بن بكر ، عن سمع أبا عبدالله (عليه السلام) يقول : العامل على غير بصيرة كالسائر على سراب بقية ، لا يزيده سرعة سيره إلا بعدا .

H 33504 – Muhammad Bin Muhammad Bin Al Nu'man Al Mufeed in Al Majaalis from Ahmad Bin Muhammad Bin Al Hassan Bin Al Waleed, from his father, from Al Saffar, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Musa Bin Bakr, who heard:

Abu Abdullah^{asws} say: 'The one who acts without knowledge is like a traveller remaining on a mirage. Nothing will increase in his travel except for the distance'.

Leave the Doubtful In Favour of Certainty:

[33506] الفضل بن الحسن الطبرسي في التفسير الصغير ، قال : في الحديث : دع ما يريبك إلى ما لا يريبك .

H 33506 – Al-Mufazzal Bin Al Hassan Al-Tabarsee in Tafseer Al-Sagheer:

Imam^{asws} said – in a Hadith - : 'Leave that which makes you doubt in favour of that which does not take you in the doubt'.

[33507] قال : وفي الحديث : إن لكل ملك حمى ، وحمى الله محارمه ، فمن رتع حول الحمى أوشك أن يقع فيه .

H 33507 – He said, that it is in a Hadith:

'Surely, for every king there is a territory, and the territory of Allah^{azwj} is His^{azwj} Prohibitions. Whoever, strolls around it or falls into doubt, will end up inside it'.

[33508] الحسن بن محمد بن الحسن الطوسي في (أماليه) عن أبيه ، عن علي بن أحمد بن الحمامي ، عن أحمد بن محمد القطان ، عن إسماعيل بن أبي كثير ، عن علي بن إبراهيم ، عن السري بن عامر ، عن النعمان بن بشير قال : سمعت رسول الله (صلى الله عليه وآله) يقول : إن لكل ملك حمى وإن حمى الله حلاله

وحرامه ، والمشتبهات بين ذلك ، كما لو أن راعياً رعى إلى جانب الحمى لم تثبت غنمه أن تقع في وسطه ، فدعوا المشتبهات .

H 33508 – Al Hasan Bin Muhammad Bin Al Hasan Al Toosi in his Amaali from his father, from Ali Bin Ahmad Bin Al Hamaamy, from Ahmad Bin Muhammad Al Qataan, from Ismail Bin Abu Kaseer, from Ali Bin Ibrahim, from Al Sary Bin Aamir, from Al Nu'man Bin Bashir who said:

'I heard the Rasool Allah^{saww} say: 'Surely for every king there is a territory, and the territory of Allah^{azwj} is His^{azwj} Permissibles and Prohibitions, and the ambiguous are between that. Just as if you were to see a shepherd tending his sheep around the grazing ground, there is no guarantee that they will not stray into it. These are the ambiguous matters'.

[33509] وعن أبيه ، عن المفيد ، عن علي بن محمد الكاتب ، عن زكريا بن يحيى التميمي ، عن أبي هاشم داود بن القاسم الجعفري ، عن الرضا (عليه السلام) : أن أمير المؤمنين (عليه السلام) قال لكميل بن زياد : أخوك دينك ، فاحتط لدينك بما شئت .

H 33509 – And from his father, from Al Mufeed, from Ali Bin Muhammad Al Kataab, from Zakariya Bin Yahya Al Tamimi, from Abu Hisham Dawood Bin Al-Qasim Al Ja'fary:

Al-Reza^{asws} said: 'Surely Amir-ul-Momineen^{asws} said to Kumayl Bin Ziyad: 'Your brother is your religion. Be cautious with regard to your religion as much as you want'.

[33510] وعن أبيه ، عن المفيد ، عن (محمد بن علي بن الزيات) ، عن محمد بن همام ، عن جعفر بن محمد بن مالك ، عن أحمد بن سلامة ، عن محمد بن الحسن العامري ، عن أبي معمر ، عن أبي بكر بن عياش ، عن الفجيع العقيلي ، عن الحسن بن علي بن أبي طالب (عليهم السلام) قال : لما حضرت والدي الوفاة أقبل يوصي ، فقال : أوصيك يا بني بالصلاة عند وقتها ، والزكاة في أهلها عند محلها ، والصمت عند الشبهة ، وأنهاك عن التسرع بالقول والفعل ، والزم الصمت تسلم. الحديث .

H 33510 – And from his father, from Al Mufeed, from Muhammad Bin Ali Bin Al Ziyaat, from Muhammad Bin Hamaam, from Ja'far Bin Muhammad Bin Maalik, from Ahmad Bin Salaamat, from Muhammad Bin Al Hassan Al Aamiry, from Abu Muamar, from Abu Bakr Bin Ayaash, from Al Faj'i'e Al Aqeeli reports:

Al-Hasan Bin Ali Bin Abu Talib^{asws} said: 'When I^{asws} was present with my^{asws} father^{asws} near the time of his^{asws} death, he^{asws} made a will to me^{asws} by saying: 'I^{asws} make this will to you^{asws} my^{asws} son^{asws}, to Pray at its appropriate time, and give the appropriate Zakaat to its deserving ones, observe silence during ambiguities, and forbid you^{asws} to be hasty in your^{asws} speech and actions, and necessitate for yourself^{asws} silence in submission'.

[33511] وعن أبيه ، عن المفيد ، عن ابن قولويه ، عن محمد بن يعقوب ، عن علي بن إبراهيم ، عن أبيه ، عن محمد بن عيسى اليقطيني ، عن يونس ، عن عمرو بن شمر عن جابر ، عن أبي جعفر (عليه السلام) في وصية له لأصحابه ، قال : إذا اشتبه الأمر عليكم فقفوا عنده ، وردوه إلينا ، حتى نشرح لكم من ذلك ما شرح لنا ، فإذا كنتم كما أوصيناكم ، لم تعدوه إلى غيره ، فمات منكم ميت من قبل أن يخرج قائمنا كان شهيداً ، ومن أدرك قائمنا فقتل معه كان له أجر شهيدين ، ومن قتل بين يديه عدواً لنا كان له أجر عشرين شهيداً .

H 33511 – And from his father, from Al Mufeed, from Ibn Qulawayh, from Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from father, from Muhammad Bin Isa Al Yaqteeny, from Yunus, from Amro Bin Shimr from Jabir who says:

Abu Ja'far^{asws} in a will about his^{asws} companions, said: 'If a matter is unclear to you, pause in it and refer it back to us^{asws}, until we^{asws} explain to you about that which we^{asws} know. If you were to do as I^{asws} have willed to you, and do not take to others, and those of you who die before the advent of our^{asws} Rising One (Al-Qaaim)^{asws} will be like a martyr, and one who is present with our^{asws} Rising One^{asws} and dies for his^{asws} (cause) will have the Reward of two martyrs, and one who is killed by the enemy in front of him^{asws} will have the Reward of twenty martyrs'.

People Got Destroyed due to Impatience:

[33513] وعن أبيه ، عن محمد بن إسماعيل بن بزيع ، عن منصور بن يونس بزرج ، عن عمر بن أذينة ، عن زرارة ، عن أبي جعفر (عليه السلام) ، قال : قال رسول الله (صلى الله عليه وآله) : إنما أهلك الناس العجلة ، ولو أن الناس تلبثوا لم يهلك أحد .

H 33513 – And from his father, from Muhammad Bin Ismail Bin Yai'e, from Mansour Bin Yunus Bazarj, from Amr Bin Azinat, from Zarara says:

Abu Ja'far^{asws} said: 'The Rasool Allah^{saww} said: 'But, the people get destroyed due to haste, and if the people were to remain steady, not one of them would be destroyed'.

[33514] وعن أبيه ، عن فضالة بن أيوب ، عن عبد الرحمن بن سيابة ، عن أبي النعمان ، عن أبي جعفر (عليه السلام) ، قال : قال رسول الله (صلى الله عليه وآله) : الاناة من الله ، والعجلة من الشيطان .

H 33514 – And from his father, from Fazaalat Bin Ayoub, from Abdul Rahmaan Bin Ayaabat, from Abu Al Nu'man who says:

Abu Ja'far^{asws} said: 'The Rasool Allah^{saww} said: 'Patience is from Allah^{azwj}, and haste is from the Shaitan'.

[33515] محمد بن علي بن عثمان الكراچكي في كتاب (كنز الفوائد) عن محمد بن علي بن طالب البلدي ، عن محمد بن إبراهيم بن جعفر النعماني ، عن أحمد بن محمد بن سعيد بن عقدة ، عن شيوخه الاربعة ، عن الحسن بن محبوب ، عن محمد بن النعمان الأحول ، عن سلام بن المستنير ، عن أبي جعفر الباقر (عليه السلام) ، قال : قال جدي رسول الله (صلى الله عليه وآله) : أيها الناس ! حلالي حلال إلى يوم القيامة ، وحرامي حرام إلى يوم القيامة ، ألا وقد بينهما الله عز وجل في الكتاب ، وبينتهما لكم في سنتي وسيرتي ، وبينهما شبهات من الشيطان وبدع بعدي ، من تركها صلح له أمر دينه ، وصلحت له مروته وعرضه ، ومن تلبس بها وقع فيها واتبعها ، كان كمن رعى غنمه قرب الحمى ، ومن رعى ماشيته قرب الحمى ، نازعته نفسه إلى أن يرهاها في الحمى ، ألا وإن لكل ملك حمى ، ألا وإن حمى الله عز وجل محارمه ، فتوقوا حمى الله ومحارمه. الحديث.

H 33515 – Muhammad Bin Ali Bin Usman Al Karajaky in his book Kanz Ul Fawaaid from Muhammad Bin Ali Bin Talib Al balady, from Muhammad Bin Ibrahim Bin Ja'far Al Nu'many, from Ahmad Bin Muhammad Bin Saeed Bin Aqdat, from Shaywajah Al Arba't, from Al Hasan Bin Mahboub, from Muhammad Bin Al Nu'man Al Howl, from Salaam Bin Al Mustaneer who says:

Abu Ja'far Al Baqir^{asws}, said: 'My^{asws} grandfather^{asws} the Rasool Allah^{saww} said: 'O people! My^{saww} Permissible is permissible up to the Day of Judgement, and my^{saww} Prohibition is prohibited up to the Day of Judgement. Beware that this has been Clarified by Allah^{azwj} in the Book, and I^{saww} have explained both of these in my^{saww} Sunnah and my^{saww} way, and between these two are the ambiguities from the Shaitan and the innovations after me^{asws}. One who avoids these will have corrected the affairs of his religion, and repaired his honour, and one who adorns himself with these ambiguities and follows them, is like a shepherd who grazes his sheep near the (forbidden) territory, and one who gazes his life near the (forbidden) territory has endangered his own self to enter into the (forbidden) territory. Beware, that for every king there is a territory, and the territory of Allah^{azwj} is His^{azwj} Prohibitions. Be afraid of the territory of Allah^{azwj} and His^{azwj} Prohibitions'.

One who intends to be honoured by the people should fear Allah^{azwj},

[33516] قال : وجاء في الحديث عن الرسول (صلى الله عليه وآله) ، أنه قال : من أراد أن يكون أعز الناس فليتق الله .

H 33516 – And it has come in the Hadith from the Rasool Allah^{saww} that he^{saww} said:

Rasool Allah^{saww} said: 'One who intends to be honoured by the people should fear Allah^{azwj}'.

[33517] وقال : من خاف الله سخت نفسه عن الدنيا ، وقال : دع ما يريبك إلى ما لا يريبك ، فانك لن تجد فقد شيء تركته الله عز وجل .

H 33517 – And said: 'One who fears Allah^{azwj} has saved his self from the world'. And said: 'Leave that which is doubtful to you for that which is not doubtful, for you will not find anything (better) but that which you have avoided for Allah^{azwj} Mighty and Majestic'.

[33518] علي بن موسى بن طاووس في كتاب (كشف المحجة لثمرة المهجة) نقلا من كتاب الرسائل لمحمد بن يعقوب الكليني بإسناده إلى (جعفر بن عنبسة) ، عن عباد بن زياد الأسدي ، عن (عمرو بن أبي المقدام) ، عن أبي جعفر (عليه السلام) في وصية أمير المؤمنين لولده الحسن (عليه السلام) : من الوالد الفان المقر للزمان - إلى أن قال : - واعلم يا بني ! إن أحب ما أنت أخذ به من وصيتي إليك تقوى الله ، والاقتصار على ما افترض عليك ، والأخذ بما مضى عليه سلفك من آبائك والصالحون من أهل بيتك ، فإنهم لن يدعوا أن نظروا لأنفسهم كما أنت ناظر ، وفكروا كما أنت مفكر ، ثم ردهم آخر ذلك إلى الأخذ بما عرفوا ، والامساك عما لم يكلفوا ، فليكن طلبك لذلك بتفهم وتعلم ، لا بتورد الشبهات ، وعلو الخصومات ، وابدأ قبل نظرك في ذلك بالاستعانة بإلهك ، والرغبة إليه في التوفيق ، ونبذ كل شائبة (أدخلت عليك) شبهة ، أو أسلمتك إلى ضلالة . الحديث .

H 33518 – Ali Bin Musa Bin Tawoos in the book Kashf Al Mohjat Lisamarat Al Mohjat, has copied from the book Al Rasaail to Muhammad Bin Yaqoub Al Kulayni by his chain going up to Ja'far Bin Anbasat, from Abaad Bin Ziyad Al Asady, from Amro Bin Abu Al Miqdam, from Abu Ja'far^{asws} regarding the will of the Amir-ul-Momineen^{asws} to his^{asws} son^{asws} Hassan^{asws}:

'From the father^{asws} (Amir-ul-Momineen^{asws}) who made a will to his^{asws} sons^{asws} at the time of passing away – until he^{asws} said: 'And know, O my^{asws}

son^{asws}! The most beloved of all that you^{asws} take from my^{asws} will is the observance of piety to Allah^{azwj}, and observing the limit of what Allah^{azwj} has Obligated to you^{asws}, and take by that which your^{asws} ancestors^{asws} from your^{asws} forefathers^{asws} and the righteous from the People of your^{asws} Household have been on, for they did not claim to have the vision that you^{asws} have got, and pondered the way that you^{asws} think, then return back to them that which they understood, and hold back that which they had not been burdened with. Your^{asws} seeking that should be by understanding and knowledge, and not by intended ambiguities, or enmity, and initiate yourself^{asws} in that by seeking help from your^{asws} Lord^{azwj}, and that inclination should come to you^{asws}, stay away from every ambiguity that creates doubts for you^{asws}, or take you^{asws} to straying'.

[33519] محمد بن مسعود العياشي في (تفسيره) عن عبدالله بن جندب ، عن الرضا (عليه السلام) - في حديث - قال : إن هؤلاء القوم سنج لهم شيطان ، اغترهم بالشبهة ، ولبس عليهم أمر دينهم ، وأرادوا الهدى من تلقاء أنفسهم ، فقالوا : لم ، ومتى ، وكيف ؟ فأتاهم الهلك من مأمن احتياطهم ، وذلك بما كسبت أيديهم ، وما ربك بظلام للعبيد ، ولم يكن ذلك لهم ، ولا عليهم ، بل كان الفرض عليهم ، والواجب لهم ، من ذلك الوقوف عند التحير ، وردّ ما جهلوه من ذلك الى عالمه ومستنبطه ، لأن الله يقول في كتابه : (**ولو ردهه إلى الرسول وإلى أولي الأمر منهم لعلمه الذين يستنبطونه منهم**) يعني : آل محمد ، وهم الذين يستنبطون منهم القرآن ، ويعرفون الحلال والحرام ، وهم الحجة لله على خلقه .

H 33519 – Muhammad Bin Mas'ud Al Ayashi in his commentary from Abdullah Bin Jundab says:

Al-Reza^{asws} – in a Hadith – said: 'Surely, these people have been influenced by Shaitan who has placed them in doubt, and corrupted for them their religion, and intend to be guided by themselves, they say, 'Why, when and how?' He moved them to destruction from the safety of cautiousness, and that is what their own hands have wrought, and your Lord^{azwj} is not unjust to any of the servants, and this was not allowed for them nor befitting for them, but that was necessary for them and was obligatory for them, that they should pause during confusion, and refer what they were ignorant of to those^{asws} that know it, and can search it out, because Allah^{azwj} has Said in His^{azwj} Book **and if they had referred it to the Messenger and to those in authority among them, those among them who can search out the knowledge of it would have known it 4:83**, meaning, the Progenyasws of Muhammadsaww, and theyasws are the ones who have able to search from the Quran, and understand the Permissible and the Prohibited, and theyasws are the Proof of Allahazwj to Hisazwj creation'.

[33520] وعن السكوني ، عن جعفر ، عن أبيه ، عن علي (عليهم السلام) ، قال : الوقوف عند الشبهة خير من الاقتحام في التهلكة ، وتركك حديثاً لم تروه خير من روايتك حديثاً لم تحصه .

H 33520 – And from Al Sakuny, from Ja'far^{asws}, from his^{asws} father^{asws} from Ali^{asws}, said:

'Pausing during ambiguities is better than indulging in destruction. And the avoidance of the Hadith by not narrating it is better than narrating a Hadith incorrectly'.

[33521] وعن علي بن أبي حمزه قال : سمعت أبا عبدالله (عليه السلام) يقول : ما من أحد أغير من الله تبارك وتعالى ، ومن أغير ممن حرم الفواحش ، ما ظهر منها ، وما بطن .

H 33521 – And from Ali Bin Abu Hamza who said:

‘I heard Abu Abdullah^{asws} say: ‘There is no one more modest than Allah^{azwj} Blessed and High, and who is more modest than the One^{azwj} Who has Prohibited the immoralities, be they apparent or be they hidden’.

[33522] علي بن إبراهيم في (تفسيره) عن أبي الجارود ، عن أبي جعفر (عليه السلام) في قوله تعالى : **وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ بَمِثْلِهَا وَتَرْهَقُهُمْ ذُلٌّ مَالَهُمْ مِنَ اللَّهِ مِنْ عَاصِمٍ** (قال : هؤلاء أهل البدع والشبهات والشهوات ، يسود الله وجوههم يوم يلقونه

H 33522 – Ali Bin Ibrahim in his commentary from Abu Al Jaroud says:

Abu Ja'far^{asws} regarding the Words of Allah^{azwj} the High **And (as for) those who have earned evil, the punishment of an evil is the like of it, and abasement shall come upon them 10:27**

said: ‘These are the people of innovation and ambiguities and desires, whose faces will be blackened by Allah^{azwj} on the day they meet Him^{azwj}’.

[33523] وعنه ، عن أبي جعفر (عليه السلام) في قوله تعالى : **(هَلْ نَنْبِتْكُمْ بِالْأَخْسَرِينَ أَعْمَالًا * الَّذِينَ ضَلَّ سَعِيَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا)** قال : هم النصارى ، والقسيسون ، والرهبان ، وأهل الشبهات والأهواء من أهل القبلة ، والحرورية ، وأهل البدع .

H 33523 – And from him, from Abu Ja'far^{asws} regarding the Words of Allah^{azwj} the High **Say: Shall We inform you of the greatest losers in (their) deeds? (These are) they whose labor is lost in this world's life and they think that they are well versed in skill of the work of hands 18:103 – 104** said: ‘They are the Christians, and the Priests, and the Monks, and the people of ambiguities desires from the people of the Qiblah (Muslims), and the Haruriya, and the people of innovation’.

[33524] ووجدت بخط الشهيد محمد بن مكي قدس سره حديثاً طويلاً عن عنوان البصري ، عن أبي عبدالله جعفر بن محمد (عليه السلام) ، يقول فيه : سل العلماء ما جهلت ، وإياك أن تسألهم تعنتاً وتجربة ، وإياك أن تعمل برأيك شيئاً ، وخذ بالاحتياط في جميع أمورك ما تجد إليه سبيلاً ، واهرب من الفتيا هربك من الأسد ، ولا تجعل رقبتك عتبة للناس .

H 33524 – And it was found in the writing of Al Shaheed Muhammad Bin Makky, pure be his soul, in a lengthy Hadith from a section of Basra narrates:

Abu Abdullah Ja'far Bin Muhammad^{asws} saying therein: ‘Question the scholars in what you are ignorant of, and beware of questioning them due to intransigence and trying them, and beware of acting upon anything by opinion, and take to precaution in all of your affairs in which you have found a way, flee from the uncertainty like you flee from the lion, and do not extend your neck to the people’ (give verdict/fatwa).

[33526] محمد بن مكي الشهيد في (الذكرى) قال : قال النبي (صلى الله عليه وآله) : دع ما يريبك إلى ما لا يريبك .

H 33526 – Muhammad Bin Makky Al Shaheed in Al Zikry said that the Prophet^{saww} said:

Rasool Allah^{saww} said: 'Leave that which is doubtful to you for that which is not doubtful to you'.

[33527] قال : وقال (صلى الله عليه وآله) : من اتقى الشبهات فقد استبرأ لدينه .

H 33527 – He said that Rasool Allah^{saww} said: 'One who fear ambiguities has saved the honour of his religion'.

[33528] قال : وقال الصادق (عليه السلام) : لك أن تنظر الحزم ، وتأخذ بالحائطة لدينك .

H 33528 – He said that Al-Sadiq^{asws} said: 'It is on you to have foresight and take precautions in your religion'.

[33529] وقد تقدم بعدة أسانيد عن الصادق (عليه السلام) قال : القضاة أربعة ، ثلاثة في النار ، وواحد في الجنة : رجل قضى بغير حق وهو يعلم فهو في النار ، ورجل قضى بغير حق وهو لا يعلم فهو في النار ، ورجل قضى بالحق وهو لا يعلم فهو في النار ، ورجل قضى بالحق وهو يعلم فهو في الجنة .

H 33529 – And it has come by a number of chains of narrators from Al-Sadiq^{asws}, said:

Al-Sadiq^{asws} said: 'Judges are of four types, three of them are in the Fire and one is in Paradise – a man who judges unjustly and he knows it, he is in the Fire; a man who judges unjustly and he does not know it, he is in the Fire; and a man who judges rightly and he does not know it, he is in the Fire; and the man who judges rightly and he knows it, he is in Paradise'.

Everything is allowed until there is a prohibition for it'

[33530] محمد بن علي بن الحسين قال : قال الصادق (عليه السلام) : كل شيء مطلق حتى يرد فيه نهي.

H 33530 – Muhammad Bin Ali Bin Al-Husayn said:

Al-Sadiq^{asws} said: 'Everything is allowed until there is a prohibition for it'.

[33531] قال الصدوق : وخطب أمير المؤمنين (عليه السلام) ، فقال : إن الله حدّ حدوداً فلا تعتدوها ، وفرض فرائض فلا تنقصوها ، وسكت عن أشياء لم يسكت عنها نسياناً (1) فلا تكلفوها ، رحمة من الله لكم فاقبلوها ، ثم قال (عليه السلام) : حلال بين ، وحرام بين ، وشبهات بين ذلك ، فمن ترك ما اشتبه عليه من الإثم فهو لما استبان له أترك والمعاصي حمى الله ، فمن يرتع حولها يوشك أن يدخلها .

H 33531 – Al-Sadouq said that the Amir-ul-Momineen^{asws} said in a sermon:

'Surely Allah^{azwj} has Set limits so do not cross over them, and Obligated the Obligations so do not be deficient in them, and He^{azwj} is Silent about certain things not because of mistakes. Do not consider them as deficiencies. This is a Mercy from Allah^{azwj} for you, accept them'.

Then he^{asws} said: 'Permissible has been made clear, and Prohibition has been made clear, and the ambiguities are between these. Whoever avoids that which is ambiguous to him from the sins would have avoided sins in the best manner, and disobedience is in the territory of Allah^{azwj}, whoever strolls around it ends up in it.

Chapter Six: The taqleed and the Shrik

Taqleed of a non-Masoom is Shrik:

[33382] مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ (عَنْ أَبِيهِ) عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى عَنْ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ يُعْنِي الْمُرَادِيَّ عَنْ أَبِي عَبْدِ اللَّهِ قَالَ قُلْتُ لَهُ اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَاباً مِنْ دُونِ اللَّهِ فَقَالَ أَمَا وَاللَّهِ مَا دَعَوْهُمْ إِلَى عِبَادَةِ أَنْفُسِهِمْ وَلَوْ دَعَوْهُمْ مَا أَجَابُوهُمْ وَلَكِنْ أَحَلُّوا لَهُمْ حَرَاماً وَحَرَّمُوا عَلَيْهِمْ حَلَالاً فَعَبَدُوهُمْ مِنْ حَيْثُ لَا يَشْعُرُونَ وَرَوَاهُ أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ خَالِدٍ فِي الْمَحَاسِنِ مِثْلَهُ

H 33382 – Muhammad Bin Yaquob from a number of our companions from Ahmad Bin Muhammad Bin Khalid from his father from Abdullah Bin Yahya from Ibn Muskan from Abu Baseer, meaning Al Muradiyya has narrated the following from Abu Abdullah^{asws}:

He said to him^{asws}, **'They (Jews) have taken their priests and their monks as Lords besides Allah^{azwj} (3:91).** He^{asws} said: 'By Allah^{azwj}! They did not call the people to worship them nor would the people had heeded their call, had they done so, but they permitted for them what was prohibited, and prohibited that which was permissible for them, and so they worshipped them (obeyed them) without being aware of it'. And this has been related by Ahmad Bin Muhammad Bin Khalid in *Al Mahasin*, similarly'.¹⁴⁴

[33384] وَ عَنْ مُحَمَّدٍ بْنِ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ رَبِيعِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ اتَّخَذُوا أَحْبَارَهُمْ وَ رُهْبَانَهُمْ أَرْبَاباً مِنْ دُونِ اللَّهِ فَقَالَ وَ اللَّهُ مَا صَامُوا لَهُمْ وَ لَا صَلَّوْا لَهُمْ وَ لَكِنْ أَحَلُّوا لَهُمْ حَرَاماً وَ حَرَّمُوا عَلَيْهِمْ حَلَالاً فَاتَّبَعُوهُمْ وَ رَوَاهُ الْبَرْقِيُّ فِي الْمَحَاسِنِ عَنْ أَبِيهِ عَنْ حَمَّادٍ مِثْلَهُ

H 33384 – And from Muhammd Bin Ismail from Al Fazl Bin Shazaan from Hammad Bin Isa from Rabai Bin Abdullah from Abu Baseer from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} the Mighty and Majestic **'They took their scholars and their Rabbis as Lords besides Allah'**, (Imam^{asws}) said: 'By Allah^{azwj}! They did not fast for them nor did they Pray to them but their (Rabbis) made permissible for them what was prohibited and prohibited to them what was permissible, and they (people) obeyed them in this' (Thereby, did they followed them blindly on falsehood thus they worshiped them indirectly).

And this has been narrated by Al-Barqi in Al-Mahasin from his father from Hammad, a similar Hadeeth.

Taqleed of a non-Masoom is Shrik in Ibadah (Worship)

[33388] وعن علي بن إبراهيم ، عن محمد بن عيسى ، عن يونس ، عن ابن بكير ، عن ضريس ، عن أبي عبد الله (عليه السلام) في قول الله عز وجل : (وما يؤمن أكثرهم بالله إلا وهم مشركون) قال : شرك طاعة ، وليس شرك عبادة ، وعن قوله عز وجل : (ومن الناس من يعبد الله على حرف) قال : إن الآية تنزل في الرجل ، ثم تكون في أتباعه قال : قلت : كل من نصب دونكم شيئاً فهو ممن يعبد الله على حرف ؟ فقال : نعم ، وقد يكون محضاً .

H 33388 – And from Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Ibn Bakeyr, from Zareys says:

Abu Abd Allah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **And most of them do not believe in Allah without associating others (with Him) 12:106** said:

¹⁴⁴ Wasail ul Shia, H. 33382

'This is the Shirk¹⁴⁵ of obedience, and is not the Shirk of worship, and from the Words of Mighty and Majestic **And among men is he who serves Allah (standing) on the verge 22:11** (Imam^{asws}) said: 'A Verse comes down regarding a man, they all follow it'. I said, 'Everyone who have submitted to anyone apart from you^{asws} would be the ones who worship Allah^{azwj} on the verge (did Shirk)?' He^{asws} Yes, and sometimes this is all that happens'.

[33382] محمد بن يعقوب ، عن عدة من أصحابنا ، عن أحمد بن محمد بن خالد ، (ن أبيه) ، عن عبدالله بن يحيى ، عن ابن مسكان ، عن أبي بصير - يعني : المرادي - عن أبي عبدالله (عليه السلام) قال : قلت له : (**اتخذوا أبحارهم ورهبانهم أربابا من دون الله**) فقال : أما والله ما دعوهم إلى عبادة أنفسهم ، ولو دعوهم ما أجابوهم ، ولكن أطوا لهم حراماً ، وحرّموا عليهم حلالاً ، فعبدوهم من حيث لا يشعرون .

H 33382 – Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad Bin Khalid from his father, from Abd Allah Bin Yahya, from Ibn Muskan, from Abu Baseer – meaning Al Maraady reports:

Abu Abd Allah^{asws} said: 'When it was said to him^{asws}, "**They have taken their doctors of law and their monks for lords besides Allah" 9:31**, said: 'No, by Allah^{azwj}! They did not call them (people) to their (Priests) worship, and had they called them to it they would not have responded, but they permitted for them that which was forbidden, and forbid for them that which was permitted, so they worshipped them whilst not being aware of it'.

Taqleed is only of a Just Imam^{asws}:

[33383] وعن علي بن محمد ، عن سهل بن زياد ، عن إبراهيم بن محمد الهمداني ، عن محمد بن عبيدة قال : قال لي أبو الحسن (عليه السلام) : يا محمد ! أنتم أشد تقليداً ، أم المرجئة ؟ قال : قلت : قلنا وقلدوا ، فقال : لم أسألك عن هذا ، فلم يكن عندي جواب أكثر من الجواب الأول ، فقال أبو الحسن (عليه السلام) : إن المرجئة نصبت رجلاً ، لم تفرض طاعته ، وقلدوه ، وإنكم نصبت رجلاً وفرضتم طاعته ، ثم لم تقلدوه ، فهم أشد منكم تقليداً .

H 33383 – And from Ali Bin Muhammad, from Sahl Bin Ziyad, from Ibrahim Bin Muhammad Al Mahdany, from Muhammad Bin Ubeyda says:

'Abu Al-Hassan^{asws} said to me: 'O Muhammad! Are you more staunch in your Taqleed or the Murjiites?' I said, 'They have done Taqleed and we have done Taqleed'. He^{asws} said: 'I have not asked you this'. I did not have any answer other than the first one, so he^{asws} said: 'The Murjiites have established a man, the obedience to who was not obligatory, and done his Taqleed, and you all recognised a man^{asws}, the obedience to whom^{asws} is obligatory, but then you did not do his Taqleed, therefore they are more staunch in their taqleed'.

[33384] وعن محمد بن إسماعيل ، عن الفضل بن شاذان ، عن حماد بن عيسى ، عن ربيعي بن عبدالله ، عن أبي بصير ، عن أبي عبدالله (عليه السلام) في قول الله عزّ وجلّ : (**اتخذوا أبحارهم ورهبانهم أربابا من دون الله**) فقال : والله ما صاموا لهم ، ولا صلوا لهم ، ولكن أطوا لهم حراماً ، وحرّموا عليهم حلالاً ، فاتبعوهم .

H 33384 – And from Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Hamaad Bin Isa, from Rabaie bin Abd Allah, from Abu Baseer narrates:

¹⁴⁵ Polytheism

Abu Abd Allah^{asws} regarding the Words of Allah^{azwj} **"They have taken their doctors of law and their monks for lords besides Allah" 9:31** said: 'By Allah^{azwj}! They did not Fast for them nor did they Pray for them, but they (Priests) permitted for them that which was prohibited, and prohibited for them that which was permissible. They (people) followed them (Priests)' (hence they worshiped them).

[33402] محمد بن أحمد بن علي في (روضة الواعظين) في قوله تعالى : (اتخذوا أئبارهم ورهبانهم أربابا من دون الله) قال : روي عنه (عليه السلام) : أنهم ما اتخذوهم أربابا في الحقيقة ، لكنهم دخلوا تحت طاعتهم ، فصاروا بمنزلة من اتخذهم أربابا .

H 33402 – Muhammad Bin Ahmad Bin Ali in Rowzat Al Waizeen regarding the Words of the High^{azwj} **"They have taken their doctors of law and their monks for lords besides Allah" 9:31** said that he^{asws} narrated to me: 'They did not take them to be Lords in reality, but then entered under their obedience. They all became in the position of having taken them as lords'.

[33409] وعن جابر ، عن أبي عبدالله (عليه السلام) قال : سألته عن قول الله : (اتخذوا أئبارهم ورهبانهم أربابا من دون الله) قال : أما أنهم لم يتخذوهم آلهة ، إلا أنهم (أحلوا لهم حلالا فأخذوا به ، وحرّموا حراما) فأخذوا به . فكانوا أربابهم من دون الله .

H 33409 – And from Jabir, from Abu Abd Allah^{asws}, said when questioned about the Words of Allah^{azwj} **"They have taken their doctors of law and their monks for lords besides Allah" 9:31** said: 'They did not take them to be as gods, but when they made something to be permissible they took to it as such, and when they prohibited something to be prohibited they took to it as such. They were like Lords for them apart from Allah^{azwj}'.

[33410] وعن حذيفة قال : سألته عن قول الله عزّ وجلّ : (اتخذوا أئبارهم ورهبانهم أربابا من دون الله) ؟ فقال : لم يكونوا يعبدونهم ، ولكن كانوا إذا أحلوا لهم أشياء استحلّوها ، وإذا حرّموا عليهم حرّموها .

H 33410 – And from Huzeifa who said that he asked about the Words of Allah^{azwj} Mighty and Majestic **"They have taken their doctors of law and their monks for lords besides Allah" 9:31** said: 'They did not worship them, but when they permitted for them something, they regarded it as being permissible, and when they prohibited for them something, they regarded it as being prohibited'.

[33385] وعن عدة من أصحابنا ، عن أحمد بن محمد بن خالد ، عن أبيه مرسلًا قال : قال أبو جعفر (عليه السلام) : لا تتخذوا من دون الله وليجة ، فلا تكونوا مؤمنين ، فإن كل سبب ونسب وقراية ووليجه وبدعة وشبهة منقطع ، إلا ما أثبت القرآن .

H 33385 – And from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father with a chain going up to Abu Ja'far^{asws} said:

'Do not take any one as a confidant apart from Allah^{azwj} or else you will no longer be a believer. All reasons and links and relations and confidants and innovations and confusions will be cut off, except for that which the Quran has established'.

[33386] وعنهم ، عن أحمد بن محمد بن خالد ، عن أبيه ، عن عبدالله بن المغيرة ، عن عبدالله بن مسكان ، قال : سمعت أبا عبدالله (عليه السلام) يقول : إياكم وهؤلاء الرؤساء الذين يترأسون ، فوالله ما خفت النعال خلف رجل ، إلا هلك وأهلك .

H 33386 – And from him, from Ahmad Bin Muhammad Bin Khalid, from his father, from Abd Allah Bin Mugheira, from Abd Allah Bin Muskan, said:

‘I heard Abu Abd Allah^{asws} said: ‘Beware of the leader¹⁴⁶ who go around as leaders, for by Allah^{azwj}, there is no man behind whom is the sound of shoes, but he is destroyed and leads others to destruction’.

[33387] وعن محمد بن يحيى ، عن أحمد بن محمد بن عيسى ، عن الحسن بن أيوب ، عن أبي عقيلة الصيرفي ، عن كرام ، عن أبي حمزة الثمالي ، قال : قال أبو عبدالله (عليه السلام) : إياك والرياسة ، وإياك أن تطأ أعقاب الرجال ، قلت : جعلت فداك ، أما الرياسة فقد عرفت ، وأما أن أطأ أعقاب الرجال فما ثلثا ما في يدي إلا مما وطئت أعقاب الرجال ، فقال لي : ليس حيث تذهب ، إياك أن تنصب رجلا دون الحجة ، فتصدق في كل ما قال .

H 33387 – And from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Ayyub, from Abu Aqeela Al Sayrafi, from Karaam, from Abu Hamza Al Thumaly who said:

Abu Abd Allah^{asws} said: ‘Beware of leading¹⁴⁷, and beware of following the people’. I said, ‘May I be sacrificed for you^{asws}! As for the leadership, I understand that, and as for the following the people, two thirds of what I have is what is from following the people’. He^{asws} said to me: ‘This is not as you think it to be. Beware of establishing a man without the ‘al-Hujjat’ (Divine Proof), ratifying everything that he says’.

Following a Person in Disobedience to Allah^{azwj} is Shrik:

[33389] وعنه ، عن أبيه وعن علي بن محمد ، عن صالح بن أبي حماد جميعاً ، عن ابن أبي عمير ، عن رجل ، عن أبي عبدالله (عليه السلام) ، قال : من أطاع رجلا في معصية فقد عبده .

H 33389 – And from him, from his father and from Ali Bin Muhammad, from Saleh Bin Abu Hamaad altogether, from Ibn Abu Umeyr, from a man who says:

Abu Abd Allah^{asws} said: ‘One who follows a man in disobedience (to Allah^{azwj}) has worshipped him’.

[33390] وعن الحسين بن محمد ، عن معلى بن محمد ، عن أحمد ابن محمد بن إبراهيم الأرمني ، عن الحسن بن علي بن يقطين ، عن أبي جعفر (عليه السلام) ، قال : من أصغى إلى ناطق فقد عبده ، فإن كان الناطق يؤدي عن الله فقد عبده ، وإن كان الناطق يؤدي عن الشيطان فقد عبد الشيطان .

H 33390 – And from Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Ahmad Ibn Muhammad Bin Ibrahim Al Armany, from Al Hassan Bin Nas Yaqteen who says:

Abu Ja'far^{asws} said: ‘One who listens towards a speaker has worshipped him. If the speaker was calling from Allah^{azwj} he has worshipped Allah^{azwj}, but if the speaker was calling from the Shaitan he has worshipped the Shaitan’.

[33394] محمد بن علي بن الحسين في (عيون الأخبار) عن أبيه ، عن الحسن بن أحمد المالكي ، عن أبيه ، عن إبراهيم بن أبي محمود ، عن الرضا (عليه السلام) - في حديث طويل - قال : أخبرني أبي ، عن آبائه ، عن رسول الله (صلى الله عليه وآله) ، قال : من أصغى إلى ناطق فقد عبده ، فإن كان الناطق عن الله فقد عبده ، وإن كان الناطق عن إبليس فقد عبد إبليس - إلى أن قال : - يا ابن أبي محمود ! إذا أخذ الناس يميناً وشمالاً فالزم طريقتنا ، فإنه من لزمنا لزمناه ، ومن فارقنا

¹⁴⁶ Peers, Salaars, Murshads

¹⁴⁷ Becoming peer, murshad, pashwah

فارقناه ، فان أدنى ما يخرج به الرجل من الإيمان أن يقول للحصاة : هذه نواة ، ثم يدين بذلك ، ويبرأ ممن خلفه ، يا ابن أبي محمود ! احفظ ما حدثتك به ، فقد جمعت لك فيه خير الدنيا والاخرة .

H 33394 – Muhammad Bin Ali Bin Al Husayn in Uyoon Al Akhbaar from his father, from Al Hassan Bin Alhad Al Maaliky, from his father, from Ibrahim Bin Abu Mahmoud who says:

Al-Reza^{asws} – in a lengthy Hadith – said: 'My^{asws} father^{asws} informed me^{asws} from his^{asws} father^{asws} from his^{asws} forefathers^{asws} from the Rasool Allah^{saww}, said: 'One who listens to a speaker has worshipped him^{asws}. If that speaker was from Allah^{azwj}, he has worshipped Allah^{azwj}, and if that speaker was from Iblees^{la} he has worshipped Iblees^{la} – until he^{saww} said:

'O Ibn Abu Mahmoud! If the people take to the right and to the left, but you are obliged to take our^{asws} way, for whosoever necessitates it for himself, we^{asws} necessitate ourselves^{asws} for him, and one who distances himself from it, we^{asws} distance ourselves^{asws} from him. The smallest thing that exits a man from faith is when he says to a pebble "This is a date stone", then makes that to be his religion, and distances himself from those that oppose it. O Ibn Abu Mahmoud! Memorise what I have narrated to you, for these is a collection for you in this which is better that the world and the Hereafter'.

[33391] وعن محمد بن يحيى ، عن أحمد بن أبي زاهر ، عن علي بن إسماعيل ، عن صفوان بن يحيى ، عن عاصم بن حميد ، عن أبي إسحاق النحوي ، عن أبي عبد الله (عليه السلام) - في حديث - قال : والله لنحبكم أن تقولوا إذا قلنا ، و تصمتوا إذا صمتنا ، ونحن فيما بينكم وبين الله عز وجل ، ما جعل الله لأحد خيرا في خلاف أمرنا .

H 33391 – And from Muhammad Bin Yahya, from Ahmad Bin Abu Zahid, from Ali Bin Ismail, from Safwan Bin Yahya, from Aasim Bin Hameed, from Abu Is'haq Al Nahwy who says:

Abu Abd Allah^{asws} – in a Hadith – said: 'By Allah^{azwj}! I^{asws} love it if you speak that which we^{asws} speak, and keep quiet when we observe silence, and we^{asws} are between you and Allah^{azwj} Mighty and Majestic. Allah^{azwj} has not Kept anything good in the opposition to our^{asws} orders for anyone'.

[33392] وعنه ، عن أحمد بن محمد ، عن علي بن الحكم ، عن حسان أبي علي ، عن أبي عبد الله (عليه السلام) - في حديث - قال : حسبكم أن تقولوا ما نقول ، وتصمتوا عما نصمت ، إنكم قد رأيتم أن الله عز وجل لم يجعل لأحد في خلافنا خيرا .

H 33392 – And from him, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Hisaan Abu Ali says:

Abu Abd Allah^{asws} – in a Hadith – said: 'It is sufficient for you that you should say that which we^{asws} say, and keep quiet when we^{asws} observe silence. Have you not seen that Allah^{azwj} Mighty and Majestic has not Kept any good in our^{asws} opposition for anyone?'

Any Other Source Apart of Ahadith is Shrik:

[33393] وعن بعض أصحابنا ، عن عبد العظيم الحسني ، عن مالك بن عامر ، عن الفضل بن زائدة ، عن الفضل بن عمر ، قال : قال أبو عبد الله (عليه السلام) : من دان الله بغير سماع عن صادق ، ألزمه الله التيه إلى الفناء ، ومن ادعى سماعا من غير الباب الذي فتحه الله فهو مشرك ، وذلك الباب المأمون على سر الله المكنون .

H 33393 – And from one of our companions, from Abdul Azeem al Hasany, from Maalik Bin Aamir, from Al Mufazzal Bin Zaida, from Al Mufazzal Bin Umar who says:

Abu Abd Allah^{asws} said: 'One who makes it to be religion without having heard from the Truthful^{asws}, Allah^{azwj} Necessitates for him destruction, and one who calls after having heard from a door other than the one that Allah^{azwj} has Opened is a Mushrik (Polytheist), and that door is a security for the hidden Secrets of Allah^{azwj}'.

[33395] وعن عبد الصمد بن محمد الشهيد ، عن أبيه ، عن أحمد بن إسحاق العلوي ، عن أبيه ، عن عمه الحسن بن إسحاق ، عن الرضا ، عن أبيه (عليهم السلام) ، قال : قال رسول الله (صلى الله عليه وآله) : من دان بغير سماع ألزمه الله البتة إلى الفناء ، ومن دان بسماع من غير الباب الذي فتحه الله لخلقه فهو مشرك ، والباب المأمون على وحي الله محمد (صلى الله عليه وآله) .

H 33395 – And from Abdul Samad Bin Muhammad Al Shaheed, from his father, from Ahmad Bin Is'haq Al Alawy, from his father, from his uncle Al Hassan Bin Is'haq, from Al Ridha^{asws}, from his forefathers^{asws}, said that the Rasool Allah^{saww} said:

'One who makes it to be his religion without having heard it (from the truthful^{asws}), Allah^{azwj} Necessitates for him destruction, and one who makes it to be his religion having heard it from the door other than the one Allah^{azwj} has Opened for His^{azwj} creation is a Mushrik (Polytheist), and this is the door of security to the Revelation of Allah^{azwj} to Muhammad^{saww}'.

[33396] وفي (معاني الأخبار) عن أبيه ، عن سعد بن عبدالله ، عن محمد بن الحسين ، عن محمد بن خالد ، عن أخيه سفيان بن خالد ، قال : قال أبو عبدالله (عليه السلام) : إياك والرياسة ، فما طلبها أحد إلا هلك ، فقلت : قد هلكنا إذاً ، ليس أحد منا إلا وهو يحب أن يذكر ، ويقصد ، ويؤخذ عنه ، فقال : ليس حيث تذهب ، إنما ذلك أن تنصب رجلاً دون الحجة ، فتصدقه في كل ما قال ، وتدعو الناس إلى قوله .

H 33396 – An in Ma'ani Al Akhbaar from his father, from Sa'd Bin Abd Allah, from Muhammad Bin Al Husayn, from Muhammad Bin Khaalid, from his brother Sufyan Bin Khalid who says:

Abu Abd Allah^{asws} said: 'Beware of leadership! Not a single one who has sought it but has been destroyed'. I said, 'Then we are destroyed, for there is not a single one of us but he loves to be mentioned, and intends (people) to take from him'.

He^{asws}: 'This is not as you think it to be. That is for them who have established a 'Man' without Proof, ratifying everything that he says, and call the people towards his words/fatwa'.

[33397] وعن محمد بن موسى بن المتوكل ، عن علي بن إبراهيم ، عن أبيه ، عن ابن أبي عمير ، عن إبراهيم بن زياد ، قال : قال الصادق (عليه السلام) : كذب من زعم أنه يعرفنا ، وهو مستمسك بعروة غيرنا .

H 33397 – And from Muhammad Bin Musa Bin Al Mutawakkil, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibrahim Bin Ziyad who said:

Al-Sadiq^{asws} said: 'He has lied who thinks that he has recognised us^{asws} but attaches himself to the opinions of others'.

[33398] وفي (الخصال) عن أبيه ، عن سعد بن عبدالله ، عن أحمد بن محمد بن عيسى ، عن أبيه ، عن حماد بن عيسى ، عن عمر بن أذينة ، عن أبان بن أبي عياش ، عن سليم بن قيس الهلالي قال : سمعت أمير المؤمنين (عليه السلام) يقول : احذروا على دينكم ثلاثة : رجلاً قرأ القرآن ، حتى إذا رأيت عليه بهجته اخترط سيفه على جاره ، ورماه بالشرك ، فقلت : يا أمير المؤمنين ! أيهما أولى بالشرك ؟ قال : الرامي ، ورجلاً استخففته ، الأكاذيب كلما أحدث حدوثاً كذب مدّها بأطول منها ، ورجلاً آتاه الله سلطاناً ، فزعم أن طاعته طاعة الله ، ومعصيته معصية الله ، وكذب ، لأنه لا طاعة لمخلوق في معصية الخالق ، لا ينبغي أن يكون المخلوق حبه لمعصية الله ، فلا طاعة في معصيته ، ولا طاعة لمن عصى الله ،

إنما الطاعة لله ولرسوله (صلى الله عليه وآله) ولولاة الأمر ، وإنما أمر الله بطاعة الرسول (صلى الله عليه وآله) ، لأنه معصوم مطهر ، لا يأمر بمعصية ، وإنما أمر بطاعة أولي الأمر لأنهم معصومون مطهرون ، لا يأمر بمعصيته .

H 33398 – And in Al Khisaal from his father, from Sa'd Bin Abd Allah, from Ahmad Bin Muhammad Bin Isa, from his father, from Hamaad Bin Isa, from Umar Bin Azinat, from Abaan Bin Abu Ayyash from Suleym Bin Qays Al Hilali who said:

I heard from the Amir-ul-Momineen^{asws} say: 'Be caution on your religion from three – a man who recites the Quran until you see the effects of it on him and he unsheathes his sword (against his companion) and accuses him of Polytheism'. I said, 'O Amir-ul-Momineen^{asws}! Which one of them is higher in Polytheism?' He^{asws} said: 'The accuser.

The second one (to be cautious of) is the one who gives no importance to a lie, and every lie of his is a bigger lie than the one before.

And (the third) a man whom Allah^{azwj} has Given an authority. He thinks that obedience to him is obedience to Allah^{azwj} and disobedience to him is disobedience to Allah^{azwj}, but he lies, as there is no obedience to a creature in the disobedience to the Creator^{azwj}, and it does not befit a creature to be loved in disobedience to Allah^{azwj}.

There is no obedience in His^{azwj} disobedience, nor is it to be done. Obedience is to Allah^{azwj} and to His^{azwj} Messenger^{saww} and the Wali Ul-Amr^{asws}, and surely Allah^{azwj} has Ordered the obedience to the Messenger^{saww} for he^{asws} is infallible, pure and does not order the disobedience (to Allah^{azwj}), and He^{azwj} Ordered the obedience to the Wali Ul-Amr^{asws} for they^{asws} are infallible, pure and do not order the disobedience to (Allah^{azwj}).

[33399] سعد بن عبدالله في (بصائر الدرجات) عن أحمد بن محمد بن عيسى ، عن الحسين بن سعيد ، والعباس بن معروف ، عن حماد ابن عيسى ، عن ربعي بن عبدالله ، عن الفضيل بن يسار ، قال : سمعت أبا جعفر (عليه السلام) يقول : كلما لم يخرج من هذا البيت فهو باطل .

H 33399 – Sa'd Bin Abd Allah in Bassair Al Darajaat from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, and Al Abbas Bin Ma'rouf, from Hamaad Ibn Isa, from Rabaie Bin Abd Allah, from Al Al Fazayl Bi Yasaar who said:

'I hear Abu Ja'far^{asws} say: 'Anything that does not come from this House is 'Batil' (a lie)'.
 وعن أحمد بن محمد ، عن علي بن الحكم ، عن أبي بكر الحضرمي ، عن الحجاج بن الصباح ، قال : قلت لأبي جعفر (عليه السلام) : إنا نحدث عنك بالحديث ، فيقول بعضنا : قولنا قولهم ، قال : فما تريد ؟ أتريد أن تكون إماما يقتدى بك ؟ ! من رد القول إلينا فقد سلم .

[33400] وعن أحمد بن محمد ، عن علي بن الحكم ، عن أبي بكر الحضرمي ، عن الحجاج بن الصباح ، قال : قلت لأبي جعفر (عليه السلام) : إنا نحدث عنك بالحديث ، فيقول بعضنا : قولنا قولهم ، قال : فما تريد ؟ أتريد أن تكون إماما يقتدى بك ؟ ! من رد القول إلينا فقد سلم .

H 33400 – And from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abu Bakr Al Hazramy, from Al Hajjaaj Bin Al Sabaah who said:

'I said to Abu Ja'far^{asws}, 'I narrate from you^{asws} a Hadith. Some of us say 'Our words are their^{asws} words'. He^{asws} said: 'What do you want?' Do you intend to be Imams to be followed? One who refers the words to us^{asws} is safe'.

For Strong Beliefs One must Learn Quran and Ahadith:

[33403] قال : وقال أمير المؤمنين (عليه السلام) : من أخذ دينه من أفواه الرجال أزالته الرجال ، ومن أخذ دينه من الكتاب والسنة زالت الجبال ، ولم يزل ، قال : وهذا الخبر مروى عن الصادق (عليه السلام) ، عن أمير المؤمنين (عليه السلام) .

H 33403 – The Amir-ul-Momineen^{asws} said: 'One who takes his religion from the mouths of men will be falsified by the (other) men, but the one who takes his religion from the Book and the Sunnah, the mountains will retreat but not him'. And this News has been narrated from Al-Sadiq^{asws}, from the Amir-ul-Momineen^{asws}.¹⁴⁸

In Quran 'Poet' is Referred to Those Who Seek Followship:

[33404] علي بن إبراهيم في (تفسيره) عند قوله تعالى : (والشعراء يتبعهم الغاؤون) قال : قال أبو عبد الله (عليه السلام) : نزلت في الذين غيروا دين الله ، (وتركوا ما) أمر الله ، ولكن هل رأيت شاعرا قط تبعه أحد ، إنما عني بهم : الذين وضعوا ديننا بأرائهم ، فتبعهم الناس على ذلك - إلى أن قال : - (إلا الذين آمنوا وعملوا الصالحات) وهم أمير المؤمنين (عليه السلام) وولده (عليهم السلام) .

H 33404 – Ali Bin Ibrahim in his Tafseer regarding the Words of the High^{azwj} **And as to the poets, those who go astray follow them 26:224** that Abu Abd Allah^{asws} said: 'This has come down for those who have altered the Religion of Allah^{azwj}, and ignored what Allah^{azwj} has Ordered, but have you seen anyone following a poet? This is about those who have presented the Religion by their opinions, the people followed them in that' – until he^{asws} said: **Except those who believe and do good 26:227** and they^{asws} are the Amir-ul-Momineen^{asws} and his^{asws} sons'.

[33405] الفضل بن الحسن الطبرسي في (مجمع البيان) قال : روى العياشي بالاسناد عن أبي عبد الله (عليه السلام) ، قال : في الشعراء : هم قوم تعلموا ، وتفقهوا بغير علم ، فضلوا وأضلوا .

H 33405 – Al Fazl Bin Al Hassan Al Tabarsee in Majma Al Bayaan said that Al-Ayyashi has narrated by a chain from Abu Abd Allah^{asws}, said regarding the poets: 'They are a group that knows, they ponder without knowledge, they go astray and lead others astray'.

[33406] أحمد بن محمد البرقي في (المحاسن) عن أبيه ، عن ذكره ، عن عمرو بن أبي المقدام ، عن رجل ، عن أبي جعفر (عليه السلام) في قول الله : (اتخذوا أحبارهم ورهبانهم أربابا من دون الله) قال : والله ما صلوا لهم ، ولا صاموا ، ولكن أطاعوهم في معصية الله .

H 33406 – Ahmad Bin Muhammad Al Barqi in Al Mahasin from his father, who has mentioned from Amro Bin Abu Al Maqsaam, from a man who says:

Abu Ja'far^{asws} regarding the Words of Allah^{azwj} **"They have taken their doctors of law and their monks for lords besides Allah" 9:31** said: 'By Allah^{azwj} they did not Pray to them, and did not Fast for them, but they obeyed them in the disobedience of Allah^{azwj}'.

¹⁴⁸ Wasail ul Shia, H. 33403

[33407] محمد بن مسعود العياشي في (تفسيره) عن أبان ، قال : سمعت أبا عبدالله (عليه السلام) يقول : يا معشر الأحداث ! اتقوا الله ، ولا تأتوا الرؤساء وغيرهم ، حتى يصيروا أذنابا ، لا تتخذوا الرجال ولائج من دون الله ، أنا - والله - خير لكم منهم ، ثم ضرب بيده إلى صدره .

H 33407 – Muhammad Bin Mas'ud Al Ayyashi in his Tafseer from Aban said:

I heard Abu Abd Allah^{asws} say: 'O group of youths! Be afraid of Allah^{azwj}, and do not obey the influential and others, until they become frustrated. Do not take to the men as confidants apart from Allah^{azwj}, I – by Allah^{azwj} – am better for you than them'. Then he^{asws} hit his^{asws} chest with his^{asws} hand'.

[33408] وعن أبي الصباح الكناني قال : قال أبو جعفر (عليه السلام) : يا أبا الصباح ! إياكم والولائج ، فإن كل وليجة دوننا فهي طاغوت .

H 33408 – And from Abu Al Sabah Al kanany who said that Abu Ja'far^{asws} said:

'O Abu Al-Sabah! Beware of confidants, for all the confidants apart from us^{asws} are 'طاغوت' (Shiateen/tyrants)'.

[33411] محمد بن الحسين الرضي في (نهج البلاغة) عن أمير المؤمنين (عليه السلام) في خطبة له ، قال : وناظر قلب اللبيب به يبصر أمده ، ويعرف غوره ونجده ، داع دعا ، وراع رعى ، فاستجيبوا للداعي ، واتبعوا الراعي ، قد خاضوا بحار الفتن ، وأخذوا بالبدع دون السنن ، وأرز المؤمنون ، ونطق الضالون والمكذبون . نحن الشعار والاصحاب ، والخزنة والابواب ، ولا تؤتى البيوت إلا من أبوابها ، فمن أتاها من غير أبوابها سارقا - إلى أن قال : - وإن العامل بغير علم (كالسائر على) غير طريق ، فلا يزيده بعده عن الطريق الواضح إلا بعدا عن حاجته ، وإن العامل بالعلم كالسائر على الطريق الواضح ، فلينظر ناظر ، أسائر هو ، أم راجع ؟!

H 33411 – Muhammad Bin Al-Husayn Al-Razi in Nahj Ul Balagah from the Amir-ul-Momineen^{asws} in a sermon of his^{asws} said: 'He who has an intelligent mind looks to his goal. He knows his deficiencies as well as his strengths. The caller has called. The shepherd has tended (his flocks). So respond to the caller and follow the shepherd.

They (the opposers) have entered the oceans of disturbance and have taken to innovations instead of the Sunnah, while the believers have sunk down, but the misguided and the liars have taken the control. We^{asws} are the near ones, companions, treasure holders and doors (to the Sunnah). Houses are not entered but through their doors. Whoever enters them from other than the door is called a thief. The delicacies of the Qur'an are about them^{asws} (Ahl al-bayt^{asws}) and they^{asws} are the treasurers of Allah^{azwj}. When they^{asws} speak they^{asws} speak the truth, but when they^{asws} keep quiet no one can speak unless they^{asws} speak. The forerunner should report correctly to his people, should retain his wits and should be one of the children (a man) of the next world, because he has come from there and would return to it.

The beginning of the action of one who sees with heart and acts with eyes is to assess whether the action will go against him or for him. If it is for him he indulges in it, but if it is against him he keeps away from it. For, he who acts without knowledge is like one who treads without a path. Then his deviation from the path keeps him at a distance from his aim. And he who acts according to knowledge is like he who treads the clear path. Therefore, he who can see should see whether he should proceed or return.

[33412] وعن علي (عليه السلام) في خطبة له قال : وإنما الناس رجلان : متتبع شرعة ، ومبتدع بدعة ، ليس معه من الله برهان سنة ، ولا ضياء حجة .

H 33412 – And from Ali^{asws} in a sermon of his^{asws} said: 'And surely among (unjust) people are two men – a follower of Law and an initiator of innovations. There is not with them any evidence from Allah^{azwj}, and no illuminating Proof'.

[33413] محمد بن أبي القاسم الطبري في (بشارة المصطفى) عن إبراهيم بن الحسين بن إبراهيم البصري ، عن محمد بن الحسين بن عتبة ، عن محمد بن الحسين بن أحمد الفقيه ، عن حمويه بن علي بن حمويه ، عن محمد بن عبدالله بن المطلب الشيباني ، عن محمد بن علي بن مهدي الكندي ، عن محمد بن علي بن عمر بن طريف الحجري ، عن أبيه عن جميل بن صالح ، عن أبي خالد الكابلي ، عن الأصمغ بن نباتة ، عن أمير المؤمنين (عليه السلام) - في حديث - أنه سئل عن اختلاف الشيعة ، فقال : إن دين الله لا يعرف بالرجال ، بل بأية الحق ، فأعرف الحق تعرف أهله ، إن الحق أحسن الحديث ، والصادق به مجاهد وبالحق أخبرك فأرني سمعك ، وذكر كلاماً طويلاً ، حاصله الأمر بالرجوع إليهم (عليهم السلام) في الأحكام ، وتفسير القرآن ، وغير ذلك .

H 33413 – Muhammad Abu Al Qasim Al Tabary in Bashaarat Al Mustafa from Ibrahim Bin Al Husayn Bin Ibrahim Al basary, from Muhammad Bin Al Husayn Bin Otba, from Muhammad Bin Al Husayn Bin Ahmad Al Faqiya, from Hamawiya Bin Ali Bin Hamawiya, from Muhammad Bin Abd Allah Bin Al Muttalib Al Shaybani, from Muhammad Bin Ali Bin Mahdi Al Kindi, from Muhammad Bin Ali Bin Umar Bin Tareef Al Hajary, from his father from Jameel Bin Saleh, from Abu Khalid Al Kabily, from Al Asbagh Bin Nabata who says:

Amir-ul-Momineen^{asws} – in a Hadith – when they questioned him^{asws} about the differences among the Shites, said: 'The Religion of Allah^{azwj} cannot be recognised through men, but by the signs of truth.

When you understand the truth you will come to recognise its people, for the truth is the best narration, and those that speak it are the true warriors and it is the truth that you are hearing from me^{asws}, so lend me^{asws} your ears'. And he^{asws} delivered a lengthy speech, the summary of which is that it is to him^{asws} that reference has to be made in the affairs regarding the orders, and the explanation of the Quran, and other things like that.

[33414] وقد تقدم في حديث عن أبي عبدالله (عليه السلام) أنه قال لأبي حنيفة : فدع الرأي ، والقياس ، وما قال قوم في دين الله ليس له برهان .

H 33414 – And it has been narrated in one Hadith from Abu Abd Allah^{asws} where he^{asws} said to Abu Hanifa: 'Leave off the opinion, and the analogy, and what these people have spoken in the Religion of Allah^{azwj}, there is no evidence with them'.

[33415] وحديث الحسين أنه سأل جعفر بن محمد (عليه السلام) عن قوله تعالى : (أطيعوا الله وأطيعوا الرسول وأولي الأمر منكم) قال : أولي العقل والعلم ، قلنا : أخاص ؟ أو عام ؟ قال : خاص لنا .

H 33415 – And in a Hadith of Husayn where he questioned Ja'far bin Muhammad^{asws} about the Words of Allah^{azwj} **O you who believe! obey Allah and obey the Messenger and those in authority from among you 4:59** said: 'The people of intellect and knowledge'. We said: 'Especially for you? Or for all? He^{asws} said: 'Especially for us^{asws}'.

Taqleed is only of the Masoom Imam^{asws}:

[33383] - وَ عَنْ عَلِيٍّ بْنِ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الْهَمْدَانِيِّ عَنْ مُحَمَّدِ بْنِ عُبيدَةَ قَالَ قَالَ لِي أَبُو الْحَسَنِ ع يَا مُحَمَّدُ أَنْتُمْ أَشَدُّ تَقْلِيدًا أَمْ الْمُرْجِيَّةُ قَالَ قُلْتُ قَلْدْنَا وَ قَلْدُوا فَقَالَ لَمْ أَسْأَلْكَ عَنْ هَذَا فَلَمْ يَكُنْ عِنْدِي جَوَابٌ أَكْثَرُ مِنَ الْجَوَابِ الْأَوَّلِ فَقَالَ أَبُو الْحَسَنِ ع إِنَّ الْمُرْجِيَّةَ نَصَبَتْ رَجُلًا لَمْ تُفَرْضْ طَاعَتُهُ وَ قَلْدُوهُ وَ أَنْكُمْ نَصَبْتُمْ رَجُلًا وَ فَرَضْتُمْ طَاعَتَهُ ثُمَّ لَمْ تُقَلْدُوهُ فَهُمْ أَشَدُّ مِنْكُمْ تَقْلِيدًا أَفُولُ تَقْدَمُ النَّحْذِيرُ مِنْ طَرِيقَةِ الْمُرْجِيَّةِ وَ الْأَحَادِيثُ فِي ذَلِكَ كَثِيرَةٌ

H 33383 – And from Ali Bin Muhammad from Sahl Bin Ziyad from Ibrahim Bin Muhammad Al Hamadany from Muhammad Bin Ubayda who said that Abu Al-Hassan^{asws} said to me:

(Abu Al-Hassan^{asws} said): ‘O Muhammad! Are you more staunch in your Taqleed or the Murjiites?’ I said: ‘We have done Taqleed and so have they’. He^{asws} said: ‘This is not what I^{asws} had asked you’. I said, ‘I do not have any answer with me other than what I had first said’. Abu Al-Hassan^{asws} said: ‘The Murjiites established a man whose obedience was not obligatory and emulated him and you established a man^{asws} whose obedience was obligatory upon you, then you did not emulate him^{asws}, and so they are more staunch in their taqleed than you are’.

Follow the Book and the Sunnah:

[33385] - عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ مُرْسَلًا قَالَ قَالَ أَبُو جَعْفَرٍ ع لَا تَتَّخِذُوا مِنْ دُونِ اللَّهِ وَلِيجَةً فَلَا تَكُونُوا مُؤْمِنِينَ فَإِنَّ كُلَّ سَبَبٍ وَ نَسَبٍ وَ قَرَابَةٍ وَ وَلِيَجَةٍ وَ بِدْعَةٍ وَ شُبْهَةٍ مُنْقَطِعٌ إِلَّا مَا أَنْبَأَهُ الْقُرْآنُ

H 33385 – From a number of our companions from Ahmad Bin Muhammad Bin Khalid from his father who has narrated the following from Abu Ja’far^{asws}:

Abu Ja’far^{asws} said: ‘Do not take anyone other than Allah^{azwj} to be your confidant or else you will not remain a believer. This is because all causes, and establishments and relations and confidants and innovations will be cut-off except for the one who had sincerely followed the Book, the Quran’.

Non-Masoom Leaders and their Followers are Destroyed:

[33386] - وَ عَنْهُمْ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِيَّاكُمْ وَ هَؤُلَاءِ الرُّؤَسَاءَ الَّذِينَ يَتَرَأْسُونَ قَوْمَ اللَّهِ مَا خَفَقَتِ النُّعَالُ خَلْفَ رَجُلٍ إِلَّا هَلَكَ وَ أَهْلَكَ

H 33386 – And from them from Ahmad Bin Muhammad Bin Khalid from his father from Abdullah Bin Al Mughira from Abdullah Bin Muskaan who said has narrated the following from Abu Abdullah^{asws}:

Abu Ja’far^{asws} said: ‘Beware of following the leaders/noteables¹⁴⁹ who become governors (of other’s matters), for by Allah^{azwj}! None of them who leave footsteps behind but will be destroyed and will make others to be destroyed’.

¹⁴⁹ Political or religious leaders

[33387] وَ عَنْ مُحَمَّدٍ بْنِ بَحْيٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيْسَى عَنْ الْحَسَنِ بْنِ أَيُّوبَ عَنْ أَبِي عَقِيلَةَ الصَّرِيفِيِّ عَنْ كَرَامٍ عَنْ أَبِي حَمَزَةَ الثَّمَالِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَ إِيَّاكَ وَ الرِّئَاسَةَ وَ إِيَّاكَ أَنْ تَطَّأَ أَعْقَابَ الرَّجَالِ قُلْتُ جُعِلْتُ فِدَاكَ أَمَا الرِّئَاسَةُ فَقَدْ عَرَفْتُهَا وَ أَمَا أَنْ أَطَّأَ أَعْقَابَ الرَّجَالِ فَمَا تُلْتَمِزُ مَا فِي يَدِي إِلَّا مِمَّا وَطِئْتُ أَعْقَابَ الرَّجَالِ فَقَالَ لِي لَيْسَ حَيْثُ تَذْهَبُ إِيَّاكَ أَنْ تَنْصِبَ رَجُلًا دُونَ الْحُجَّةِ فَتُصَدِّقَهُ فِي كُلِّ مَا قَالَ وَ رَوَاهُ الصَّدُوقُ فِي مَعَانِي الْأَخْبَارِ عَنْ مُحَمَّدٍ بْنِ عَلِيٍّ مَاجِيلَوِيهِ عَنْ عَمِّهِ عَنْ مُحَمَّدٍ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ حُسَيْنِ بْنِ أَيُّوبَ بْنِ أَبِي عَقِيلَةَ الصَّرِيفِيِّ عَنْ كَرَامٍ مِثْلَهُ

H 33387 - And from Muhammad Bin Yahya from Ahmad Bin Muhammad Bin Isa from Al Hasan Bin Ayoub from Abu Aqeela Al Sayrafi from Karram from Abu Hamza Al Thumaly who said that Abu Abdullah^{asws} said:

(Imam Abu Abdullah^{asws} said): 'Beware of leaders and following the footsteps of men!'. I said. 'May I be your^{asws} ransom, as far as leadership is concerned, I understand that, and as for following the footsteps of men, there is nothing that I have but it has come from following the footsteps of the men'. He^{asws} said to me: 'This is not what I^{asws} have meant that you have understood it to be. Beware of establishing someone without proof and ratifying everything that he says' (doing taqleed of a non-masoom).

This has been narrated by Al-Sadouq in Ma'ani Al-Akhbaar from Muhammad Bin Ali Majilwiya from his uncle from Muhammad Bin Ali Al Kufi from Husayn Bin Ayoub Bin Abu Aqeela Al Sayrafi from Karram, the like of this.

[33388] وَ عَنْ عَلِيٍّ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدٍ بْنِ عِيْسَى عَنْ يُونُسَ عَنْ ابْنِ بُكَيْرٍ عَنْ ضُرَيْسٍ عَنْ أَبِي عَبْدِ اللَّهِ عَ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَ هُمْ مُشْرِكُونَ قَالَ شِرْكُ طَاعَةٍ وَ لَيْسَ شِرْكُ عِبَادَةٍ وَ عَنْ قَوْلِهِ عَزَّ وَ جَلَّ وَ مِنَ النَّاسِ مَنْ يَعْْبُدُ اللَّهَ عَلَى حَرْفٍ قَالِ إِنَّ الْآيَةَ تَنْزِلُ فِي الرَّجُلِ ثُمَّ تَكُونُ فِي أَتْبَاعِهِ قَالِ قُلْتُ كُلُّ مَنْ نَصَبَ دُونَكُمْ شَيْئًا فَهُوَ مِمَّنْ يَعْْبُدُ اللَّهَ عَلَى حَرْفٍ فَقَالَ نَعَمْ وَ قَدْ يَكُونُ مَحْضًا

H 33388 - And from Ali Bin Ibrahim from Muhammad Bin Isa from Yunus from Ibn Bakyr from Zureys who has narrated the following from Abu Abdullah^{asws}

(Abu Abdullah^{asws} said) Regarding the Words of Allah^{azwj} **'And most of them are not believers in Allah but they are Mushrakoon' (12:106)**, said: 'This is the 'Shirk' (polytheism) of obedience, it is not the 'Shirk' (polytheism) of worship'. And about the Words of Allah^{azwj} **'And among men is he who serves Allah^{azwj} on the verge (very half-heartedly)' (22:11)**: Imam^{asws} said: 'A Verse was Revealed and a person said to be in his^{asws} followers'. I said, 'Will all those that establish others apart from yourselves^{asws} for anything will come under this as having worshipped Allah^{azwj} on the verge?' He^{asws} said: 'Yes. Sometimes this is the very thing that happens'.

[33389] وَ عَنْهُ عَنْ أَبِيهِ وَ عَنْ عَلِيٍّ بْنِ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَادٍ جَمِيعاً عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ مَنْ أَطَاعَ رَجُلًا فِي مَعْصِيَةٍ فَقَدْ عَبَدَهُ

H 33389 - And from him from his father and from Ali Bin Muhammad from Saleh Bin Abu Hammad altogether from Ibn Abu Umeyr from a man, who has narrated the following from from Abu Abdullah^{asws}.

'Whoever obeys a man in disobedience (to Allah^{azwj}), has worshipped him'.

[33390] وَ عَنْ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ إِبْرَاهِيمَ الْأَرْمَنِ عَنْ الْحَسَنِ بْنِ عَلِيٍّ بْنِ يَظِينَ عَنْ أَبِي جَعْفَرٍ ع قَالَ مَنْ أَصْغَى إِلَى نَاطِقٍ فَقَدْ عَبْدَهُ فَإِنْ كَانَ النَّاطِقُ يُؤَدِّي عَنِ اللَّهِ فَقَدْ عَبْدَ اللَّهَ وَ إِنْ كَانَ النَّاطِقُ يُؤَدِّي عَنِ الشَّيْطَانِ فَقَدْ عَبْدَ الشَّيْطَانَ

H 33390 - And from Al Husayn Bin Muhammad from Moalla Bin Muhammad from Ahmad Bin Muhammad Bin Ibrahim Al Armany from Al Hassan Bin Ali Bin Yaqteen who has narrated the following from Abu Ja'far^{asws}:

'One who is inclined towards a speaker has worshipped him, and if the speaker is conveying the message of Allah^{azwj}, he has worshipped Allah^{azwj}, and if the speaker has called from the Satan, he has worshipped the Satan'.

The Recommended Way of Following Masomeen^{asws}:

[33391] وَ عَنْ مُحَمَّدٍ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ أَبِي زَاهِرٍ عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي إِسْحَاقَ النَّخَوِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي حَدِيثٍ قَالَ وَ اللَّهُ لَنُحِبُّكُمْ أَنْ تَقُولُوا إِذَا قُلْنَا وَ تَصْمَتُوا إِذَا صَمَتْنَا وَ نَحْنُ فِيمَا بَيْنَكُمْ وَ بَيْنَ اللَّهِ عَزَّ وَ جَلَّ مَا جَعَلَ اللَّهُ لِأَحَدٍ خَيْرًا فِي خِلَافِ أَمْرِنَا

H 33391 – And from Muhammad Bin Yahya from Ahmad Bin Abu Zaahir from Ali Bin Ismail from Safwan Bin Yahya from Aasim Bin Humayd from Abu Is'haq and Nahwy who has narrated the following Hadith from Abu Abdullah^{asws}:

'By Allah^{azwj}! I^{asws} love for you to say what we^{asws} say and to keep quiet when we^{asws} observe silence and we^{asws} are between you and Allah^{azwj}. Allah^{azwj} has not Kept any good in opposition to our^{asws} orders'.

[33392] وَ عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ حَسَّانِ أَبِي عَلِيٍّ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي حَدِيثٍ قَالَ حَسْبُكُمْ أَنْ تَقُولُوا مَا نَقُولُ وَ تَصْمَتُوا عَمَّا نَصْمَتُ إِنْكُمْ قَدْ رَأَيْتُمْ أَنَّ اللَّهَ عَزَّ وَ جَلَّ لَمْ يَجْعَلْ لِأَحَدٍ فِي خِلَافِنَا خَيْرًا

H 33392 – And he has narrated from Ahmad Bin Muhammad from Ali Bin Al Hakam from Hasaan Abu Ali who has narrated the following Hadith from from Abu Abdullah^{asws}:

'It is sufficient for you that you should say that which we^{asws} have said and keep quiet in matters in which we^{asws} have observed silence, for you have seen that surely Allah^{azwj} has not Given any goodness to anyone who has opposed us^{asws}'.

[33393] وَ عَنْ بَعْضِ أَصْحَابِنَا عَنْ عَبْدِ الْعَظِيمِ الْحَسَنِيِّ عَنْ مَالِكِ بْنِ عَامِرٍ عَنِ الْمُفَضَّلِ بْنِ زَائِدَةَ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَنْ دَانَ اللَّهَ بِغَيْرِ سَمَاعٍ عَنْ صَادِقٍ أَلَزَمَهُ اللَّهُ النَّيَّةَ إِلَى الْفَنَاءِ وَ مَنْ ادَّعَى سَمَاعاً مِنْ غَيْرِ الْبَابِ الَّذِي فَتَحَهُ اللَّهُ فَهُوَ مُشْرِكٌ وَ ذَلِكَ الْبَابُ الْمَأْمُونُ عَلَى سِرِّ اللَّهِ الْمَكُونِ

H 33393 - And from some of our companions from Abdul Azeem Al Hasany from Maalik Bin Aamir from Al Mufazzal Bin Zaida from Al Mufazzal Bin Umar who has narrated the following from Abu Abdullah^{asws}:

'One who considers as religion of Allah^{azwj} anything that he has not heard from the truthful^{asws}, Allah^{azwj} will necessitate destruction for him, and the one who claims to have

taken religion from a door other than the one opened by Allah^{azwj} is a 'Mushrik' (Polytheist), for that door is the safeguard of the Secrets of Allah^{azwj}.

[33394] مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الْحُسَيْنِ فِي عُيُونِ الْأَخْبَارِ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ أَحْمَدَ الْمَالِكِيِّ عَنْ أَبِيهِ عَنِ إِبْرَاهِيمَ بْنِ أَبِي مَحْمُودٍ عَنِ الرِّضَا ع فِي حَدِيثٍ طَوِيلٍ قَالَ أَخْبَرَنِي أَبِي عَنْ آبَائِهِ عَنْ رَسُولِ اللَّهِ ص قَالَ مَنْ أَصْغَى إِلَى نَاطِقٍ فَقَدْ عْبَدَهُ فَإِنْ كَانَ النَّاطِقُ عَنِ اللَّهِ فَقَدْ عْبَدَ اللَّهَ وَ إِنْ كَانَ النَّاطِقُ عَنْ إِبْلِيسَ فَقَدْ عْبَدَ إِبْلِيسَ إِلَى أَنْ قَالَ يَا ابْنَ أَبِي مَحْمُودٍ إِذَا أَخَذَ النَّاسُ يَمِينًا وَ شِمَالًا فَالْزَمْ طَرِيقَتَنَا فَإِنَّهُ مَنْ لَزَمَنَا لَزِمْنَا وَ مَنْ فَارَقَنَا فَارَقَنَا فَإِنْ أَدْنَى مَا يَخْرُجُ بِهِ الرَّجُلُ مِنَ الْإِيمَانِ أَنْ يَقُولَ لِلْحَصَاةِ هَذِهِ نَوَاهُ ثُمَّ يَدِينُ بِذَلِكَ وَ يَبْرَأَ مِمَّنْ خَالَفَهُ يَا ابْنَ أَبِي مَحْمُودٍ احْفَظْ مَا حَدَّثْتُكَ بِهِ فَقَدْ جَمَعْتُ لَكَ فِيهِ خَيْرَ الدُّنْيَا وَ الْآخِرَةِ

H 33394 – Muhammad Bin Ali Bin Al Husayn in Uyoon Al Akhbaar from his father from Al Hassan Bin Ahmad Al Maaliki from his father from Ibrahim Bin Abu Mahmoud has narrated the following from Al-Reza^{asws}:

'My^{asws} father^{asws} informed me^{asws} from his^{asws} forefathers^{asws}, who from the Rasool Allah^{saww} that: 'Whosoever listens towards a speaker has worshipped him. If the speaker is saying from Allah^{azwj} then he (the listener) has worshipped Allah^{azwj} and if the speaker is talking from Iblees^{la} then he (the listener) has worshipped Iblees^{la}', until he^{saww} said: 'O Abu Mahmood! When the people take to the ways of the right and the left, it necessitates you to (adhere to) our^{saww} way. The one who direct himself to our^{saww} way, we^{saww} also necessitate (our^{saww} support) to him, and one who flees from us^{saww}, we^{saww} also go away from him. The smallest thing which makes a man go away from the 'Eman' belief is when he says that a pebble is a husk of date and then makes that a matter of his religion abandons all responsibilities for those that oppose him. O Ibn Abu Mahmood! Memorise what I^{saww} have related to you for I^{saww} have gathered together the goodness of this world and the Hereafter in this for you'.

[33395] وَ عَنْ عَبْدِ الصَّمَدِ بْنِ مُحَمَّدٍ الشَّهِيدِ عَنْ أَبِيهِ عَنِ أَحْمَدَ بْنِ إِسْحَاقَ الْعُلَوِيِّ عَنْ أَبِيهِ عَنِ عَمِّهِ الْحَسَنِ بْنِ إِسْحَاقَ عَنِ الرِّضَا ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ دَانَ بِغَيْرِ سَمَاعٍ أَلَزَمَهُ اللَّهُ الْبُتَّةَ إِلَى الْفَنَاءِ وَ مَنْ دَانَ بِسَمَاعٍ مِنْ غَيْرِ الْبَابِ الَّذِي فَتَحَهُ اللَّهُ لَخَلْقِهِ فَهُوَ مُشْرِكٌ وَ الْبَابُ الْمَأْمُونُ عَلَى وَحْيِ اللَّهِ مُحَمَّدٌ ص

H 33395 – And from Abdul Samad Bin Muhammad Al Shaheed from his father from Ahmad Bin Is'haq Al Alawiyya from his father from his uncle Al Hasan Bin Is'haq from Al Ridha^{asws} from his^{asws} forefathers who^{asws} said that the Rasool Allah^{saww} said:

Rasool Allah^{saww} said: 'Whoever makes as religion without having heard from us^{asws}, Allah^{azwj} Necessitates destruction to be for him, and whoever makes as religion by listening to a door other than the one that Allah^{azwj} has Opened is a 'Mushrik' (Polytheist), and the door of safety of the Revelation of Allah^{azwj} is Muhammad^{saww}.

[33396] وَ فِي مَعَانِي الْأَخْبَارِ عَنْ أَبِيهِ عَنِ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنِ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ مُحَمَّدِ بْنِ خَالِدٍ عَنِ أَخِيهِ سُفْيَانَ بْنِ خَالِدٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِيَّاكَ وَ الرِّئَاسَةَ فَمَا طَلَبَهَا أَحَدٌ إِلَّا هَلَكَ فَقُلْتُ قَدْ هَلَكْنَا إِذَا لَيْسَ أَحَدٌ مِنَّا إِلَّا وَ هُوَ يُحِبُّ أَنْ يُذَكَّرَ وَ يُقَصَّدَ وَ يُؤْخَذَ عَنْهُ فَقَالَ لَيْسَ حَيْثُ تَذْهَبُ إِنَّمَا ذَلِكَ أَنْ تَنْصِبَ رَجُلًا دُونَ الْحُجَّةِ فَتُصَدِّقَهُ فِي كُلِّ مَا قَالَ وَ تَدْعُو النَّاسَ إِلَى قَوْلِهِ

H 33396 – And in Ma'ani Al Akhbaar from his father from Sa'd Bin Abdullah from Muhammad Bin Al Hassan from Muhammad Bin Khalid from his brother Sufyan Bin Khalid who has narrated the following from Abu Abdullah^{asws}:

Abu Abdullah^{asws} said: 'Beware of leadership! No one has sought it but has been destroyed'. I said, 'So, we are all destroyed, for there is not a single one of us except that he loves to be mentioned and to attract the people and to be obeyed'. He^{asws} said: 'It is not as you have understood it to be. It is when you appoint a man without the Proof (Al-Hujjat) and ratify everything that he says and call people towards his statements'.

[33397] وَ عَنْ مُحَمَّدِ بْنِ مُوسَى بْنِ الْمُتَوَكَّلِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ زِيَادٍ قَالَ قَالَ الصَّادِقُ ع كَذَبَ مَنْ زَعَمَ أَنَّهُ يَعْرِفُنَا وَ هُوَ مُسْتَمْسِكٌ بِعُرْوَةِ غَيْرِنَا

H 33397 – And from Muhammad Bin Musa bin Al Mutawakkil from Ali Bin Ibrahim from his father from Ibn Abu Umeyr from Ibrahim bin Ziyad who has narrated the following from Al-Sadiq^{asws}:

(Imam^{asws} said): 'He has lied, the one who has claimed to have reached 'Yarfuana' (the understanding of) our^{asws} attributes, but (at the same time) he has attached himself to the handle of others'.

[33398] وَ فِي الْخَصَالِ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيْسَى عَنْ أَبِيهِ عَنْ حَمَادِ بْنِ عِيْسَى عَنْ عُمَرَ بْنِ أَدْنِيَّةَ عَنْ أَبَانَ بْنِ أَبِي عِيَّاشٍ عَنْ سُلَيْمِ بْنِ قَيْسٍ الْهَلَالِيِّ قَالَ سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ ع يَقُولُ اخْذَرُوا عَلَى دِينِكُمْ ثَلَاثَةَ رَجُلًا قَرَأَ الْقُرْآنَ حَتَّى إِذَا رَأَيْتَ عَلَيْهِ بَهْجَتَهُ اخْطَرْتَ سَيْفَهُ عَلَى جَارِهِ وَ رَمَاهُ بِالشَّرِّ فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ أَيُّهُمَا أَوْلَى بِالشَّرِّ قَالَ الرَّامِي وَ رَجُلًا اسْتَخَفَّتْهُ الْأَكَاذِيبُ كُلَّمَا أَحْدَثَتْ أُحْدُوْتَةً كَذِبٍ مَدَّهَا بِأَطْوَلِ مِنْهَا وَ رَجُلًا آتَاهُ اللَّهُ سُلْطَانًا فَزَعَمَ أَنَّ طَاعَتَهُ طَاعَةُ اللَّهِ وَ مَعْصِيَتُهُ مَعْصِيَةُ اللَّهِ وَ كَذَبَ لِأَنَّهُ لَا طَاعَةَ لِمَخْلُوقٍ فِي مَعْصِيَةِ الْخَالِقِ لَا يَنْبَغِي أَنْ يَكُونَ الْمَخْلُوقُ حُبَّةً لِمَعْصِيَةِ اللَّهِ فَلَا طَاعَةَ فِي مَعْصِيَتِهِ وَ لَا طَاعَةَ لِمَنْ عَصَى اللَّهَ إِنَّمَا الطَّاعَةُ لِلَّهِ وَ لِرَسُولِهِ ص وَ لَوْلَاةُ الْأَمْرِ وَ إِنَّمَا أَمَرَ اللَّهُ بِطَاعَةِ الرَّسُولِ ص لِأَنَّهُ مَعْصُومٌ مُطَهَّرٌ لَا يَأْمُرُ بِمَعْصِيَتِهِ وَ إِنَّمَا أَمَرَ بِطَاعَةِ أَوْلِي الْأَمْرِ لِأَنَّهُمْ مَعْصُومُونَ مُطَهَّرُونَ لَا يَأْمُرُونَ بِمَعْصِيَتِهِ

H 33398 – And in Al Khisaal from his father from Sa'd bin Abdullah from Ahmad Bin Muhammad Bin Isa from his father from Hammad Bin Isa from Umar Bin Azinat from Aban Bin Abu Ayyash from Suleym Bin Qays Al Hilali who said that he heard the following from Amir-ul-Momineen^{asws} (Amir-ul-Momineen)^{asws}:

'Observe caution in your religion from three men. The one who recites the Quran until you see its effect on his face and he unsheathes his sword on his companions and accuses them of 'Shrik' (Polytheism)'. I said, 'O Amir-ul-Momineen^{asws}! Which one of them is a 'Mushrik' (Polytheist)?' He^{asws} said: 'The accuser. And (the second) the one who considers lies to be light, and everything that he narrates is a lie, and each lie being bigger than the previous one.

And, the one whom has been made to be a Sultan and he thinks that obedience to him is the obedience to Allah^{azwj} and disobedience to him is the disobedience to Allah^{azwj}. This is false because in disobedience to the Creator, there is no obedience to the creation. It is not appropriate to love the creation in disobedience to the Creator nor should there be obedience to any by being disobedient to Him^{azwj}.

Whoever disobeys Allah^{azwj} should not be obeyed. The obedience is to Allah^{azwj} and to His^{azwj} Messenger^{saww} and those in authority (Ulul Amr). Verily, Allah^{azwj} has Ordered the obedience to the Rasool Allah^{saww} for he^{saww} is infallible and Pure and will not issue any order for disobedience to Allah^{azwj}, and verily He^{azwj} has Ordered obedience to those in

Authority (Ulull Amr) because they^{asws} are Infallible and Pure and will not issue any order for disobedience to Him^{azwj}.

[33399] سَعْدُ بْنُ عَبْدِ اللَّهِ فِي بَصَائِرِ الدَّرَجَاتِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ وَ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ رَبِيعٍ بْنِ عَبْدِ اللَّهِ عَنِ الْفَضْلِ بْنِ يَسَارٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ كُلُّ مَا لَمْ يَخْرُجْ مِنْ هَذَا الْبَيْتِ فَهُوَ بَاطِلٌ وَ رَوَاهُ الصَّقَّارُ فِي بَصَائِرِ الدَّرَجَاتِ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ مِثْلَهُ

H 33399 – Sa'd Bin Abdullah in Basaair Al Darajaat from Ahmad Bin Muhammad Bin Isa from Al Husayn Bin Saeed and Al Abbas Bin Ma'roof from Hammad Bin Isa from Rabia Bin Abdullah from Al Fuzayl Bin Yasaar who has narrated the following from Abu Ja'far^{asws}:

'Everything that does not come from this House is false'.

And the like of this has been narrated by Al-Saffar in Basaair Al Sarajaat from Al Abbas Bin Ma'roof.

Imam^{asws} Warns Against Becoming an Imam or a Leader:

[33400] وَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي بَكْرِ الْحَضْرَمِيِّ عَنِ الْحَجَّاجِ بْنِ الصَّبَّاحِ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ ع إِنَّا نَحَدِّثُ عَنْكَ بِالْحَدِيثِ فَيَقُولُ بَعْضُنَا قَوْلُنَا قَوْلُهُمْ قَالَ فَمَا تُرِيدُ أَمْ تُرِيدُ أَنْ تَكُونَ إِمَامًا يُقْتَدَى بِكَ مَنْ رَدَّ الْقَوْلَ إِلَيْنَا فَقَدْ سَلِمَ

H 33400 – And from Ahmad Bin Muhammad from Ali Bin Al Hakam from Abu Bakr Al Hazramy from Al Hajjaj Bin Al Sabbah who has narrated the following from Abu Ja'far^{asws}:

'We narrate Ahadith from you^{asws}. Some of us say that our words are your^{asws} words'. He^{asws} said: 'What do you intend? Do you want to be Imams and be followed? The one who returns the words back to us^{asws} will be safe'.

[33402] مُحَمَّدُ بْنُ أَحْمَدَ بْنِ عَلِيٍّ فِي رَوْضَةِ الْوَاعِظِينَ فِي قَوْلِهِ تَعَالَى اتَّخَذُوا أَحْبَارَهُمْ وَ رُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ قَالَ رُوِيَ عَنْهُ ع أَنَّهُمْ مَا اتَّخَذُوهُمْ أَرْبَابًا فِي الْحَقِيقَةِ لَكِنَّهُمْ دَخَلُوا تَحْتَ طَاعَتِهِمْ فَصَارُوا بِمَنْزِلَةِ مَنْ اتَّخَذَهُمْ أَرْبَابًا

H 33402 – Muhammad Bin Ahmad Bin Ali in Rowzat Ul Waizeen regarding the Words of The High^{azwj} **'They have taken their Priests and monks to be their Lords besides Allah^{azwj}' (9:31)**, he^{asws} said: 'They did not take them to be their Lords in reality, but they entered to be under their obedience, and so they became like those that had taken them as Lords'.

One Should Only Follow the Book and the Sunnah:

[33403] قَالَ وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَنْ أَخَذَ دِينَهُ مِنْ أَفْوَاهِ الرِّجَالِ أَرَأَيْتَهُ الرِّجَالُ وَ مَنْ أَخَذَ دِينَهُ مِنَ الْكِتَابِ وَ السُّنَّةِ زَالَتْ الْجِبَالُ وَ لَمْ يَزَلْ قَالَ وَ هَذَا الْخَبَرُ مَرْوِيٌّ عَنِ الصَّادِقِ ع عَنْ أَمِيرِ الْمُؤْمِنِينَ ع وَ رَوَاهُ الْكَلِينِيُّ مُرْسَلًا نَحْوَهُ

H 33403 – The Amir-ul-Momineen^{asws} said: 'Whoever takes his religion from the tongue of a man will be contradicted by another man, and one who takes his religion from the Book and the Sunnah, the mountains will move but not him'. And this Hadeeth has been

narrated by Al-Sadiq^{asws} from the Amir-ul-Momineen^{asws}, and Al-Kulayni has related this with a chain leading to the Rasool Allah^{saww}.

Allah^{azwj} Calls them the Poets who interfere into Religion:

[33404] عَلِيُّ بْنُ إِبْرَاهِيمَ فِي تَفْسِيرِهِ عِنْدَ قَوْلِهِ تَعَالَى وَ الشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ قَالَ أَبُو عَبْدِ اللَّهِ ع نَزَلَتْ فِي الَّذِينَ غَيَّرُوا دِينَ اللَّهِ (و تَرَكُوا مَا) أَمَرَ اللَّهُ وَ لَكِنْ هَلْ رَأَيْتُمْ شَاعِرًا قَطُّ تَبِعَهُ أَحَدٌ إِنَّمَا عَنِ بِهِمْ لَذِينَ وَ ضَعُوا دِينًا بَارَأْنَهُمْ فَتَبِعَهُمُ النَّاسُ عَلَى ذَلِكَ إِلَى أَنْ قَالَ إِلَّا الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ وَ هُمْ أُمِيرٌ لِّلْمُؤْمِنِينَ ع وَ وَلَدُهُ ع

H 33404 – Ali Bin Ibrahim in his Tafseer regarding the Words of the High^{azwj}:

‘And as for the poets, those who go astray, follow them’ (26:224) Abu Abdullah^{asws} said (in its interpretation): ‘This has been Revealed about those who have made amendments to the religion of Allah^{azwj} (and disregarded) what Allah^{azwj} had Ordered, but have you ever seen Poets being followed by any one? Verily, what is meant here are those that give religion by their opinion and the people follow them’. Until he^{asws} said **‘Except for those who believe and do good’ (26:227)** and this is Amir-ul-Momineen^{asws} and his^{asws} sons^{asws}.

[33405] الْفَضْلُ بْنُ الْحَسَنِ الطَّبْرَسِيُّ فِي مَجْمَعِ الْبَيَانِ قَالَ رَوَى الْعَبَّاسِيُّ بِإِسْنَادٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ فِي الشُّعْرَاءِ هُمْ قَوْمٌ تَعَلَّمُوا وَ نَفَقَهُوا بِغَيْرِ عِلْمٍ فَضَلُّوا وَ أَضَلُّوا

H 33405 - Al Fazl Bin Al Hassan Al Tabarsy in Majma Ul Bayan said that it has been narrated from Al Ayyashi by a chain from Abu Abdullah^{asws} who^{asws} said about the poets: ‘These are a group who while unsure, still preach based on perception. They go astray and lead others astray’.

[33406] أَحْمَدُ بْنُ مُحَمَّدٍ الْبَرْقِيُّ فِي الْمَحَاسِنِ عَنْ أَبِيهِ عَمَّنْ ذَكَرَهُ عَنْ عَمْرِو بْنِ أَبِي الْمِقْدَامِ عَنْ رَجُلٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ اتَّخَذُوا أَحْبَارَهُمْ وَ رُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ قَالَ وَ اللَّهُ مَا صَلَّوْا لَهُمْ وَ لَا صَامُوا وَ لَكِنْ أَطَاعُوهُمْ فِي مَعْصِيَةِ اللَّهِ

H 33406 – Ahmad Bin Muhammad Al Barqi in Al-Mahasin from his father from a narrator from Amro Bin Abu Al-Miqdam from a man from Abu Jafar^{asws} regarding the Words of Allah^{azwj}:

‘They have taken their Rahibs besides Allah^{azwj}’ (9:31), (Abu Jafar^{asws}) said: ‘By Allah^{azwj}! They did not Pray to them nor did they fast for them but they obeyed them in disobedience to Allah^{azwj}’.

[33407] مُحَمَّدُ بْنُ مَسْعُودٍ الْعَبَّاسِيُّ فِي تَفْسِيرِهِ عَنْ أَبَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ يَا مَعْشَرَ الْأَحْدَاثِ اتَّقُوا اللَّهَ وَ لَا تَأْتُوا الرُّؤْسَاءَ وَ غَيْرَهُمْ حَتَّى يَصِيرُوا أَذْنَابًا لَا تَتَّخِذُوا الرِّجَالَ وَ لَا نِجْ مِنْ دُونِ اللَّهِ أَنَا وَ اللَّهُ خَيْرٌ لَكُمْ مِنْهُمْ ثُمَّ ضَرَبَ بِيَدِهِ إِلَى صَدْرِهِ

H 33407 – Muhammad Bin Mas’ud Al Ayyashi in his Tafseer from Aban who said that he heard Abu Abdullah^{asws} say:

'O group of youths! Be afraid of Allah^{azwj} and do not go near the leaders and their likes until they get frustrated. Do not take to a man or a confidant other than Allah^{azwj}. I^{asws} am, by Allah^{azwj} better for you than them'. Then he^{asws} struck his^{asws} chest with his^{asws} hand.

[33408] وَ عَنْ أَبِي الصَّبَّاحِ الْكَنَانِيِّ قَالَ قَالَ أَبُو جَعْفَرٍ ع يَا أَبَا الصَّبَّاحِ إِنَّا كُمْ وَالْوَلَايَحِ فَإِنَّ كُلَّ وَلِيَجَةٍ دُونَنَا فَهِيَ طَاعُوتُ أَوْ قَالَ يَدٌ

H 33408 - And from Abu Al Sabbah Al Kanani who said that Abu Ja'far^{asws} said:

'O Abu Sabbah! Beware of taking confidants for every confidant apart from us^{asws} is an idol'. Or he^{asws} said 'Is Polytheism'.

[33409] وَ عَنْ جَابِرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ اتَّخَذُوا أَحْبَارَهُمْ وَ رُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ قَالَ أَمَا إِنَّهُمْ لَمْ يَتَّخِذُوهُمْ إِلَهَةً إِلَّا أَنَّهُمْ (أَحَلُّوا لَهُمْ حَلَالًا فَأَخَذُوا بِهِ وَ حَرَّمُوا حَرَامًا) فَأَخَذُوا بِهِ فَكَانُوا أَرْبَابَهُمْ مِنْ دُونِ اللَّهِ

H 33409 - And from Jabir from Abu Abdullah^{asws}, said that he asked him^{asws} about the Words of Allah^{azwj} **'And they have taken their doctors of law and their monks as Lords besides Allah^{azwj}' (9:31)**. He^{asws} said: 'They had not taken them as gods, except for the fact that when they made it permissible that which was forbidden they took it from them and when they prohibited that which was permissible they took it from them. It is as if they had taken them to be as Lords besides Allah^{azwj}'.

[33410] وَ عَنْ حُذَيْفَةَ قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ اتَّخَذُوا أَحْبَارَهُمْ وَ رُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ فَقَالَ لَمْ يَكُونُوا يَعْبُدُونَهُمْ وَ لَكِنْ كَانُوا إِذَا أَحَلُّوا لَهُمْ أَشْيَاءَ اسْتَحَلُّوها وَ إِذَا حَرَّمُوا عَلَيْهِمْ حَرَّموها

H 33410 - And from Huzayfa who said that he asked him^{asws} about the Words of Allah^{azwj} **'They have taken their doctors of law and their monks as their Lords besides Allah^{azwj}' (9:31)**, he^{asws} said: 'They did not used to worship them but when they made something to be permissible for them they used to consider it to be permissible and when they made something to be prohibited for them they used to consider it to be prohibited'.

[33411] مُحَمَّدُ بْنُ الْحُسَيْنِ الرَّضِيِّ فِي نَهْجِ الْبَلَاغَةِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع فِي خُطْبَةٍ لَهُ قَالَ وَ نَظَرُ قَلْبِ اللَّيْبِ بِهِ يُنْصِرُ أَمَدَهُ وَ يَعْرِفُ غَوْرَهُ وَ نَجْدَهُ دَاعٍ دَعَا وَ رَاعٍ رَعَى فَاسْتَجِيبُوا لِلدَّاعِي وَ اتَّبِعُوا الرَّاعِي قَدْ خَاضُوا بِحَارَ الْفِتَنِ وَ أَخَذُوا بِالْبِدَعِ دُونَ السُّنَنِ وَ أَرَزَّ الْمُؤْمِنُونَ وَ نَطَقَ الضَّالُّونَ وَ الْمُكَذَّبُونَ نَحْنُ الشُّعَارُ وَ الْأَصْحَابُ وَ الْخَزَنَةُ وَ الْأَبْوَابُ وَ لَا تُؤْتَى الْبُيُوتُ إِلَّا مِنْ أَبْوَابِهَا فَمَنْ أَتَاهَا مِنْ غَيْرِ أَبْوَابِهَا سَمِيَ سَارِقًا إِلَى أَنْ قَالَ وَ إِنَّ الْعَامِلَ بِغَيْرِ عِلْمٍ (كَالسَّائِرِ عَلَى) غَيْرِ طَرِيقٍ فَلَا يَزِيدُهُ بُعْدُهُ عَنِ الطَّرِيقِ الْوَاضِحِ إِلَّا بُعْدًا عَنْ حَاجَتِهِ وَ إِنَّ الْعَامِلَ بِالْعِلْمِ كَالسَّائِرِ عَلَى الطَّرِيقِ الْوَاضِحِ فَلْيَنْظُرْ نَظِيرًا سَائِرٌ هُوَ أَمْ رَاجِعٌ

H 33411 – Muhammad Bin Al Husayn Al Razi in Nahj Ul Balagah from the Amir-ul-Momineen^{asws} in a sermon said:

(Amir-ul-Momineen^{asws} said) 'He who has an intelligent mind looks to his goal. He knows his low road as well as his high road. The caller has called. The shepherd has tended (his flocks). So respond to the caller and follow the shepherd.

They (who abandoned the door steps of Ahl Al-Bayt^{asws}) have entered the oceans of disturbance and have taken to innovations instead of the Sunnah (the Prophet's holy deeds, utterances and his unspoken approvals), while the believers have sunk down, and the misguided and the liars are speaking. We are the near ones, companions, treasure holders and doors (to the Sunnah). Houses are not entered safely through their doors. Whoever enters them from other than the door is called a thief.

The delicacies of the Qur'an are about them^{asws} and they are the treasurers of Allah^{azwj}. When they speak they speak the truth, but when they keep quiet no one can speak unless they speak. The forerunner should report correctly to his people, should retain his wits and should be one of the children (a man) of the next world, because he has come from there and would return to it.

The beginning of the action of one who sees with heart and acts with eyes it is to assess whether the action will go against him or for him. If it is for him he indulges in it, but if it is against him he keeps away from it. For, he who acts without knowledge is like one who treads without a path. Then his deviation from the path keeps him at a distance from his aim. And he who acts according to knowledge is like he who treads the clear path. Therefore, he who can see should see whether he should proceed or return.

You should also know that the outside (of every thing) has a similar inside. Of whatever the outside is good, its inside too is good, and whatever the outside is bad, its inside too is bad. The truthful Prophet^{saww} has said that: "Allah may love a man but hate his action, and may love the action but hate the man." You should also know that every action is like a vegetation, and a vegetation cannot do without water while waters are different. So where the water is good the plant is good and its fruits are sweet, whereas the water is bad. the plant will also be bad and its fruits will be bitter.

[33412] وَ عَنْ عَلِيٍّ ع فِي خُطْبَةٍ لَهُ قَالَ وَ إِنَّمَا النَّاسُ رَجُلَانِ مُتَّبِعٌ شِرْعَةً وَ مُتَّبَدِّعٌ بِدْعَةٍ لَيْسَ مَعَهُ مِنَ اللَّهِ بُرْهَانٌ سُنَّةٌ وَ لَا ضِيَاءٌ حُجَّةٌ

H 33412 – And from Ali^{asws} in a sermon said: 'And verily people are of two types – The follower of Sharia (law) and the exponent of innovation who neither has with him any evidence from Allah^{azwj} nor from the Sunnah nor does he have any illuminating Proof.

[33413] مُحَمَّدٌ بْنُ أَبِي الْقَاسِمِ الطَّبْرِيُّ فِي بَشَارَةِ الْمُصْطَفَى عَنْ إِبْرَاهِيمَ بْنِ الْحُسَيْنِ بْنِ إِبْرَاهِيمَ الْبَصْرِيِّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ عُثْبَةَ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَحْمَدَ الْفَقِيهِ عَنْ حَمَوَيْهِ بْنِ عَلِيٍّ بْنِ حَمَوَيْهِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ الْمُطَّلِبِ الشَّيْبَانِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ مَهْدِيٍّ الْكِنْدِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ عُمَرَ بْنِ طَرِيفِ الْحَجَرِيِّ عَنْ أَبِيهِ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ أَبِي خَالِدٍ الْكَابَلِيِّ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع فِي حَدِيثٍ أَنَّهُ سُئِلَ عَنِ اخْتِلَافِ الشَّيْعَةِ فَقَالَ إِنَّ دِينَ اللَّهِ لَا يُعْرَفُ بِالرَّجَالِ بَلْ بَابَةُ الْحَقِّ فَاعْرِفِ الْحَقَّ تَعْرِفِ أَهْلَهُ إِنَّ الْحَقَّ أَحْسَنُ الْحَدِيثِ وَ الصَّادِعُ بِهِ مُجَاهِدٌ وَ بِالْحَقِّ أُخْبِرُكَ فَأَرَعْنِي سَمْعَكَ وَ ذَكَرَ كَلَاماً طَوِيلاً حَاصِلُهُ الْأَمْرُ بِالرُّجُوعِ إِلَيْهِمْ ع فِي الْأَحْكَامِ وَ تَفْسِيرِ الْقُرْآنِ وَ غَيْرِ ذَلِكَ وَ رَوَاهُ الْمُفِيدُ فِي مَجَالِسِهِ عَنْ عَلِيٍّ بْنِ مُحَمَّدِ بْنِ الرُّبَيْرِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ مَهْدِيٍّ مِثْلَهُ

H 33413 – Muhammad Bin Abu Al Qasim Al Tabarsy Al Mustafa from Ibrahim Bin Al Husayn Bin Ibrahim Al Basri from Muhammad Bin Al Husayn Bin Otba from Muhammad Bin Al Husayn Bin Ahmad Al Faqi

from Hammawiya Bin Ali Bin Hamawiyya from Muhammad Bin Abdullah Bin Al Muttalib Al Shaybani from Muhammad Bin Ali Bin Mahdi Al Kindi from Muhammad Bin Ali Bin Umar Bin Tareef Al Hajari from his father from Jameel Bin Saleh from Abu Khalid Al Kably from Al Asbagh Bin Nabata, who has narrated the following from the Amir-ul-Momineen^{asws} in a Hadith where he^{asws} was questioned about the differences among the Shites, said: 'Verily the religion of Allah^{azwj} cannot be known through people but by the Signs of Truth.

Know the truth and you will come to know the people of the Truth. Truth is the best narration and the narrator is a Holy Warrior. What I^{asws} am telling you is the Truth. Bring your ears closer to me^{asws}, (listen carefully). He^{asws} then spoke in great length the subject of which was that all matters are to be returned to him^{asws} regarding religious ordinances, explanation of the Quran etc. And this has been narrated by Al Mufeed in his Majaalis from Ali Bin Muhammad Bin Al Zubeyr from Muhammad Bin Ali Bin Mahdi, similar to this.

[33414] وَ قَدْ تَقَدَّمَ فِي حَدِيثٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ لِأَبِي حَنِيفَةَ فَدَعِ الرَّأْيَ وَالْقِيَاسَ وَمَا قَالَ قَوْمٌ فِي دِينِ اللَّهِ لَيْسَ لَهُ بُرْهَانٌ

H 33414 - And it has been related in a previous Hadith from Abu Abdullah^{asws} where he^{asws} said to Abu Hanifa: 'Leave off opinions and analogies, and whatever has been said by the people regarding the religion of Allah^{azwj}, there is no proof for that'.

[33415] وَ حَدِيثُ الْحُسَيْنِ أَنَّهُ سَأَلَ جَعْفَرَ بْنَ مُحَمَّدٍ ع عَنْ قَوْلِهِ تَعَالَى أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ قَالَ أُولِي الْعَقْلِ وَالْعِلْمِ فَلَنَا أَخَاصٌ أَوْ عَامٌّ قَالَ خَاصٌّ لَنَا أَقُولُ وَتَقَدَّمَ مَا يَدُلُّ عَلَى ذَلِكَ وَيَأْتِي مَا يَدُلُّ عَلَيْهِ

H 33415 – And in a narration from Al Husayn where he asked Ja'far Bin Muhammad^{asws} regarding the Words of the High^{azwj} '**Obey Allah and obey the Apostle and those in authority among you**' (4:59), said: 'The people of intellect and knowledge'. I asked, 'Are these special or from the generality of the people?' He^{asws} said: 'This is especially for us^{asws}'.

It Is Obligatory To Refer All Matters to The Holy Infallibles^{asws}

[33203] محمد بن يعقوب ، عن عدة من أصحابنا ، عن أحمد بن محمد ، عن الحسين بن سعيد ، عن النضر بن سويد ، عن عاصم بن حميد ، عن أبي بصير ، يعني : المرادي ، عن أبي عبد الله (عليه السلام) في قول الله عز وجل : (**وإنه لذكر لك ولقومك وسوف تسئلون**) فرسول الله (صلى الله عليه وآله) الذكر ، وأهل بيته المسؤولون ، وهم أهل الذكر .

H 33203 – Muhammad Bin Yaqoub, from A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Sa'eed, from Al Nasr Bin Suweyd, from Aasim Bin Hameed, from Abu Baseer, meaning Al Muraadi who has narrated the following from Abu Abdullah^{asws}:

Abu Abdullah^{asws} said regarding the Words of Allah^{azwj} ***And most surely it is a reminder for you and your people, and you shall soon be questioned - 43:44***, Imam^{asws} said: 'The Rasool Allah^{saww} is the 'Zikr' Remembrance, and the People^{asws} of his^{saww} Household are the ones to be asked, and they^{asws} are the 'Ahl Ul-Zikr' (The People of Remembrance)'.

[33204] وبالإسناد عن الحسين بن سعيد ، عن حماد ، عن ربعي ، عن الفضيل ، عن أبي عبد الله (عليه السلام) في قول الله : (**وإنه لذكر لك ولقومك وسوف تسئلون**) ⁽¹⁾ قال : الذكر : القرآن ، ونحن قومه . ونحن المسؤولون .

H 33204 – And by its chain from Al-Husayn Bin Sa'eed. From Hamaad, from Rab'ai, from Al Fuzayl, from Abu Abdullah^{asws}

Regarding the Words of Allah^{azwj} **'And most surely it is a reminder for you and your people, and you shall soon be questioned - 43:44'**, Abu Abdullah^{asws} said: 'Al Zikr' is the Quran, and we^{asws} are its People. And we^{asws} should be asked'.

[33205] وعن محمد بن يحيى ، عن محمد بن الحسين ، عن صفوان بن يحيى ، عن العلاء بن رزين ، عن محمد بن مسلم ، عن أبي جعفر (عليه السلام) ، قال : إن من عندنا يزعمون أن قول الله عز وجل : (**فاسئلوا أهل الذكر إن كنتم لا تعلمون**) أنهم اليهود والنصارى ، قال : اذن يدعوكم إلى دينهم ، قال : - ثم قال بيده إلى صدره : - نحن أهل الذكر ، ونحن المسؤولون .

H 33205 – And from Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan bin Yahya, from Al A'la Bin Razeen, from Muhammad Bin Muslim, who has narrated the following from Abu Ja'far^{asws}. He said (to Imam^{asws}): 'There are some from among us who have the opinion with regards to the Words of Allah^{azwj} **'so ask the people of the Zikr if you do not know – 16:43'** that these are the Jews and the Christians'.

He^{asws} said: 'Then they will call you to their religion'. Then he said that he^{asws} put his^{asws} hand to his^{asws} chest and said: 'We^{asws} are the 'Ahl Ul Zikr' and it is we^{asws} who should be asked'.

[33206] وعن الحسين بن محمد ، عن معلى بن محمد ، عن الوشاء ، عن عبد الله بن عجلان ، عن أبي جعفر (عليه السلام) في قول الله عز وجل : (**فاسئلوا أهل الذكر إن كنتم لا تعلمون**) قال : قال رسول الله (صلى الله عليه وآله) : الذكر : أنا ، والأئمة : أهل الذكر ، وقوله عز وجل : (**وإنه لذكر لك ولقومك وسوف تسئلون**) قال أبو جعفر (عليه السلام) : نحن قومه ، ونحن المسؤولون .

H 33206 – And from Al-Husayn Bin Muhammad, from Mo'ala Bin Muhammad, from Al-Washa', from Abdullah Bin Ajlaan, who has narrated the following from Abu Ja'far^{asws}, regarding the Words of Allah^{azwj} Mighty and Majestic, **'so ask the people of al-Zikr if you do not know – 16:43'**, said: 'The Rasool Allah^{saww} is the Remembrance (Al-Zikr); I^{asws} and the Imams^{asws} are the Ahl Ul-Zikr (People of al-Zikr), and the Words of the Mighty and Majestic **'And most surely it is a reminder for you and your people, and you shall soon be questioned - 43:44'**, Abu Ja'far^{asws} said: 'We^{asws} are those people and it is us^{asws} from where one should ask'.

It is Mandatory to Refer to the Masomeen^{asws}:

[33207] وعنه ، عن المعلى ، عن الحسن بن علي ، عن أحمد بن عائذ ، عن أبيه ، عن ابن أذينة ، عن غير واحد ، عن أحدهما (عليهما السلام) ، قال : لا يكون العبد مؤمناً حتى يعرف الله ، ورسوله (صلى الله عليه وآله) والأئمة (عليهم السلام) كلهم ، وإمام زمانه ، ويرد إليه ، ويسلم له . الحديث .

H 33207 – And from his, from Al Mo'ala, from Al Hassan Bin Ali, from Ahmad Bin A'aiz, from his father, from Ibn Azinat, from another one, from one of them^{asws} said:

Imam^{asws} said: 'A servant cannot become a believer until such a time as he knows Allah^{azwj}, and His Messenger^{saww} and the Imams^{asws} all of them, and the Imam^{asws} of his time, and refers to him^{asws}, and submits to them (his^{asws} orders)'.
 [33208] وعنه ، عن معلى ، عن محمد بن اورمة ، عن علي بن حسان ، عن عمه عبد الرحمن بن كثير ، قال : قلت لابي عبدالله (عليه السلام) : (فسنلوا أهل الذكر إن كنتم لا تعلمون) قال : الذكر محمد (صلى الله عليه وآله) ، ونحن أهله ، ونحن المسؤولون ، قال : قلت : (وإنه لذكر لك ولقومك وسوف تسئلون) قال : إيانا عنى ، ونحن أهل الذكر ونحن المسؤولون .

H 33208 – And from him, from Mo'ala, from Muhammad Bin Awramat, from Ali Bin Hisaan who has narrated the following:

My uncle Abdul Rahman Bin Katheer said to Abu Abdullah^{asws}, '**so ask the people of al-Zikr if you do not know – 16:43**'.

He^{asws} said: 'The Remembrance 'Al-Zikr' is Muhammad^{saww}, and we^{asws} are his^{saww} people, and we^{asws} are those who should be asked'. He said that he recited '**And most surely it is a reminder for you and your people, and you shall soon be questioned - 43:44**'. He^{asws} said: 'We^{asws} are the ones referred to, and we^{asws} are the People of remembrance and it is we^{asws} who should be asked'.

[33209] وعنه ، عن معلى ، عن الوشاء ، عن أبان بن عثمان ، عن عبدالله بن سليمان ، عن أبي جعفر (عليه السلام) - في حديث - قال : فليذهب الحسن - يعني : البصري - يميناً وشمالاً ، فوالله ما يوجد العلم إلا ههنا .

H 33209 – And from him, from Mo'ala, from Al Washa', from Aban bin Uthman, who has narrated the following from Abdullah Bin Suleyman:

Abu Ja'far^{asws} said: 'Al-Hassan – meaning Al-Basry – can go right and left, by Allah^{azwj} he will not find knowledge except over here'.

[33210] وعنه عن معلى ، عن الوشاء ، قال : سألت الرضا (عليه السلام) عن قوله : (فسنلوا أهل الذكر إن كنتم لا تعلمون) فقال : نحن أهل الذكر . ونحن المسؤولون ، قلت : فانتم المسؤولون ونحن السائلون ؟ قال : نعم ، قلت : حق علينا أن نسألكم ؟ قال : نعم ، قلت : حق عليكم أن تجيبونا ؟ قال : لا ، ذاك إلينا إن شئنا فعلنا ، وإن شئنا لم نفعل ، أما تسمع قول الله تعالى : (هذا عطاؤنا فامنن أو أمسك بغير حساب) ؟ !

H 33210 – And from his from Mo'ala, from Al Washa', said that he asked Al-Reza^{asws} about His Words, '**Ask the people of al-Zikr if you do not know**', he^{asws} said: '**so ask the followers of the Reminder if you do not know – 16:43**'. I said, 'You^{asws} are the questioned ones and we are the questioners?' he^{asws} said: 'Yes'. I said, 'Is it an obligation upon us to question you^{asws}?' He^{asws} said: 'Yes'. I said, 'Is it an obligation upon you^{asws} to answer us?' He^{asws} said: 'No, That is upon us^{asws} whether we do this or we^{asws} do not. Have you not heard the Words of Allah^{azwj} the High, '**This is Our free gift, therefore give freely or withhold, without reckoning**' – 38:39.

[33211] وعن عدة من أصحابنا ، عن أحمد بن محمد ، عن الوشا ، عن أبي الحسن الرضا (عليه السلام) ، قال : سمعته يقول : قال علي بن الحسين (عليهما السلام) : على الأئمة من الفرض ما ليس على شيعتهم ، وعلى شيعتنا ما ليس علينا ، أمرهم الله عزّ وجلّ أن يسألونا ، قال : (**فَسئَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ**) فأمرهم أن يسألونا ، وليس علينا الجواب ، إن سئنا أجبنا ، وإن سئنا أمسكنا .

H 33211 – And from a number of our companions, from Ahmad Bin Muhammad, who from Al-Washa', from Abu Al Hassan Al Reza^{asws}, said that he heard him^{asws} said:

'Ali^{asws} Bin Al-Husayn^{asws} said: 'There is an obligation upon the Imams^{asws} which is not an obligation upon their^{asws} Shites, and on the Shites there is (an obligation) which is not upon us^{asws}. They have been Ordered by Allah^{azwj} Mighty and Majestic to ask us^{asws}, **'so ask the people of al-Zikr if you do not know – 16:43'**. He^{azwj} Ordered them to ask us^{asws}, and it is not upon us^{asws} to answer. If we^{asws} so want to we^{asws} will answer, and if we^{asws} want to we^{asws} will keep quiet'.

[33212] وعنهم ، عن أحمد بن محمد بن خالد ، عن أبيه ، عن ذكره ، عن زيد الشحام ، عن أبي جعفر (عليه السلام) في قول الله عز وجل : (**فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ**) قال : قلت : ما طعامه ؟ قال : علمه الذي يأخذه عن يأخذه

.H 33212 – And from them, from Ahmad Bin Muhammad Bin Khalid, from his father, who has mentioned from Zayd Al Shahaam who has narrated the following:

Abu Ja'far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic, **'Then let man look to his food, - 80:24**, said that he said to him^{asws}, 'What is his food?' He^{asws} said: 'His knowledge that he acquires and from whom he acquires it'.

[33213] وعن علي بن إبراهيم ، عن أبيه ، وعبدالله بن الصلت جميعا ، عن حماد بن عيسى ، عن حريز ، عن زرارة ، عن أبي جعفر (عليه السلام) - في حديث في الإمامة - قال : أما لو أن رجلا قام ليله ، وصام نهاره ، وتصدق بجميع ماله ، وحج جميع دهره ، ولم يعرف ولاية ولي الله فيواليه ، ويكون جميع أعماله بدلالته إليه ، ما كان له على الله حق في ثوابه ، ولا كان من أهل الايمان .

H 33213 – And from Ali Bin Ibrahim, from his father, from Abdullah Bin Al Salt together, from Hamaad Bin Isa, from Hareez, from Zararah, who has narrated the following:

Abu Ja'far^{asws} – in a Hadith regarding Imamate – said: 'If a man were to stand during his nights (for worship), and Fasts during his days, and gives away in charity all of his wealth, and performs the Pilgrimage all of his life, but does not understand the Wilayah (Mastership) of the Guardian from Allah^{azwj} and does not possess love for him^{asws}, and does not performs all his acts in accordance with him^{asws}, he has no right upon Allah^{azwj} to be Rewarded, nor will he be from the people of Eman (faith)'.

[33214] وعن محمد بن يحيى ، عن محمد بن الحسين ، عن محمد بن إسماعيل ، عن منصور بن يونس ، عن أبي بكر الحضرمي ، قال : كنت عند أبي جعفر (عليه السلام) ودخل عليه الورد ، أخو الكميت - إلى أن قال : - فقال : قول الله تبارك وتعالى : (**فَاسئَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ**) من هم ؟ قال : نحن ، قلت : علينا أن نسألكم ؟ قال : نعم ، قلت : عليكم أن تجيبونا ؟ قال : ذاك إلينا .

H 33214 – And from Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Ismail, from Mansour Bin Yunus, from Abu Bakr, Al Hazramy who has narrated the following:

'I was with Abu Ja'far^{asws} when Ward, the brother of Al-Kameet came and said, 'The Words of Allah^{azwj} ***'so ask the people of al-Zikr if you do not know – 16:43***, who are they?' He^{asws} said: 'We are'. He said, 'It is on us to ask them'. He^{asws} said: 'Yes'. He said, 'Is it on you^{asws} to answer us?' He^{asws} said: 'That is (entirely) our^{asws} choice'.

[33215] وعن محمد بن الحسن ، وغيره ، عن سهل بن زياد ، عن محمد بن عيسى ، وعن محمد بن يحيى ، عن محمد بن الحسين جميعا ، عن محمد بن سنان ، عن إسماعيل بن جابر ، عن عبد الكريم بن عمرو ، عن عبد الحميد بن أبي الديلم ، عن أبي عبدالله (عليه السلام) - في حديث طويل - قال : قال الله عز وجل : (فاستلوا أهل الذكر إن كنتم لا تعلمون) قال : الكتاب : الذكر ، وأهله : آل محمد ، أمر الله بسؤالهم ، ولم يؤمروا بسؤال الجهال ، وسمى الله القرآن ذكرا ، فقال تبارك : (وإنه لذكر لك ولقومك وسوف تسئلون) وقال : (وأنزلنا إليك الذكر لتبين للناس ما نزل إليهم) وقال : (أطيعوا الله وأطيعوا الرسول وأولي الأمر منكم) وقال عز وجل : (ولو رددوه إلى الرسول وإلى أولي الأمر منهم لعلمه الذين يستنبطونه منهم) فرد الأمر - أمر الناس - إلى أولي الأمر منهم ، الذين أمر الله بطاعتهم ، والرد إليهم .

H 33215 – And from Muhammad Bin Al Hassan, and another one, from Sahl Bin Ziyad, from Muhammad Bin Isa, and from Muhammad Bin Yahya, from Muhammad Bin Al Husayn together, from Muhammad Bin Sinan, from Ismail Bin Jabir, from Abdul Kareem Bin Amro, from Abdul Hameed Bin Abu Al Daylam who has narrated the following:

Abu Abdullah – in a lengthy Hadith – said: 'Allah^{azwj} Mighty and Majestic Said, ***'so ask the people of al-Zikr if you do not know – 16:43'***, he^{asws} said: 'The Book is The 'Zikr', and its People are The Progeny^{asws} of Muhammad^{saww}. Allah^{azwj} has Order that it is they^{asws} who^{asws} should be asked, and has not Ordered to ask the ignorant, and Allah^{azwj} has Named the Quran as 'Zikr'. The Blessed^{azwj} Says ***'And most surely it is a reminder for you and your people, and you shall soon be questioned - 43:44 '*** and Says ***'and We have revealed to you the Reminder that you may make clear to men what has been revealed to them' – 16:44*** and Says ***'obey Allah and obey the Messenger and those in authority from among you' – 4:59*** and the Mighty and Majestic Says ***'and if they had referred it to the Messenger and to those in authority among them, those among them who can search out the knowledge of it would have known it' – 4:83*** The referring of the affairs – affairs of the people – is to those in authority among them (Ul Il Amr), the ones^{asws} the obedience to whom^{asws} Allah^{azwj} has Ordered, to refer to them^{asws}.

[33216] وعن عدة من أصحابنا ، عن أحمد بن محمد ، عن ابن سنان ، عن ابن مسكان ، عن سدير ، عن أبي جعفر (عليه السلام) ، قال - في حديث - : إنما كلف الناس ثلاثة : معرفة الأئمة ، والتسليم لهم فيما ورد عليهم ، والرد إليهم فيما اختلفوا فيه .

H 33216 – And from a number of our companions, from Ahmad Bin Muhammad, from Ibn Sinan, from Ibn Muskaan, from Sudeyr who has narrated the following:

Abu Ja'far^{asws}, said in a Hadith: 'Surely three things have been obligated upon man – knowing the Imams^{asws}, and submitting to that which has been referred to them^{asws}, and to refer to them^{asws} in that which they differ in'.

Those Condemned who Use any Approach Other than Ahadith:

[33217] وعن علي بن إبراهيم ، عن أبيه ، عن ذكره ، عن يونس ابن يعقوب ، أنه قال لأبي عبدالله (عليه السلام) - في حديث - : إني سمعتك تنهى عن الكلام ، وتقول : ويل لأصحاب الكلام ، فقال أبو عبدالله (عليه السلام) : إنما قلت : ويل لهم إن تركوا ما أقول ، وذهبوا إلى ما يريدون .

H 33217 – And from Ali Bin Ibrahim, from his father, from Yunus Ibn Yaqoub who has narrated the following:

Abu Abdullah^{asws} – in a Hadith – ‘I have heard that you^{asws} have forbidden theology, and have said, ‘Woe be unto the theologians!’ Abu Abdullah^{asws} said: ‘I^{asws} have said, ‘Woe be unto them for having avoided what I^{asws} have said, and having gone wherever they feel like’.

[33218] وعن عدة من أصحابنا ، عن أحمد بن محمد ، عن ابن أبي نصر ، عن حماد بن عثمان ، عن أبي عبيدة الحذاء ، عن أبي جعفر (عليه السلام) - في حديث الاستطاعة - قال : الناس كلهم مختلفون في إصابة القول ، وكلهم هالك ، قال : قلت : إلا من رحم ربك ، قال ، شيعتنا ، ولرحمته خلقهم ، وهو قوله : (ولا يزالون مختلفين * إلا من رحم ربك ولذلك خلقهم) يقول : لطاعة الامام ، الرحمة التي يقول : (ورحمتي وسعت كل شيء) يقول : علم الامام ، ووسع علمه الذي هو من علمه كل شيء ، هم شيعتنا - إلى أن قال : - (يحل لهم الطيبات - أخذ العلم من أهله - ويحرم عليهم الخبائث) والخبائث قول من خالف .

H 33218 – And from a number of our companions, from Ahmad Bin Muhammad, from Ibn Abu Nasr, from Hamaad Bin Uthman, from Abu Ubeyda Al Haza’ who has narrated the following:

Abu Ja’far^{asws} in Hadith Al-Itita’at, said: ‘All the people are going to differ in the correct statements, and all of them will perish’. I said, ‘Except for those on whom your^{asws} Lord^{azwj} has Shown Mercy’. He^{asws} said: ‘Our^{asws} Shites, and for His^{azwj} Mercy it is that they have been Created, and that is in His^{azwj} Words, **‘and they shall continue to differ, Except those on whom your Lord has mercy; and for this did He create them’ – 11:118-119** He^{asws} said: ‘For the obedience to the Imam^{asws}, and for the Mercy regarding which He^{asws} has Said, **‘and My mercy encompasses all things’ – 7:156** He^{asws} said: ‘This is the knowledge of the Imam^{asws}, and his^{asws} knowledge encompasses everything, that is he^{asws} has the knowledge of every thing, these are our^{asws} Shites,’ until he^{asws} said, **‘and makes lawful to them the good things’ 7:157** – Taking of the knowledge from its origin – **‘and makes unlawful to them impure things’ – 7:157**, and the bad is a reference to the statements of the adversaries’.

One Should Never Stop Searching which He does not Know:

[33219] وعن علي بن إبراهيم ، عن محمد بن عيسى ، عن يونس ، عن بعض أصحابه ، قال : سئل أبو الحسن (عليه السلام) : هل يسهو الناس ترك المسألة عما يحتاجون إليه ؟ قال : لا .

H 33219 – And from Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from one of his companions who said:

'Abu Al-Hassan^{asws} was questioned, 'Is it allowed for the people to avoid questioning about what they need?' He^{asws} said: 'No'.

Who are the Ulemah^{asws}, the Students and the Worthless?

[33220] وبالإسناد عن يونس ، عن جميل ، عن أبي عبدالله (عليه السلام) ، قال : يغدو الناس على ثلاثة أصناف : عالم ، ومتعلم ، وغثاء ، فنحن العلماء ، وشيعتنا المتعلمون وسائر الناس غثاء .

H 33220 – And by its chain from Yunus, from Jameel, from Abu Abdullah^{asws} said:

'People are of three types – Scholar, Student, and the worthless. We^{asws} are the scholars, our^{asws} Shites are the students, and the rest of the people are worthless'.

[33221] وبالإسناد عن يونس ، عن داود بن فرقد ، عن حسان الجمال ، عن عميرة ، عن أبي عبدالله (عليه السلام) ، قال : امر الناس بمعرفتنا ، والرد إلينا ، والتسليم لنا ، ثم قال : وإن صاموا وصلوا وشهدوا أن لا إله إلا الله ، وجعلوا في أنفسهم أن لا يردوا إلينا ، كانوا بذلك مشركين .

H 33221 – And by its chain from Yunus, from Dawood Bin Farqad, from Hasaan Al-Jamaal, from Umeyrat who has narrated the following:

Abu Abdullah^{asws} said: 'People have been ordered to obtain our 'Marifat' recognising us^{asws}), and to refer to us^{asws}, and to submit to us^{asws}. Then said: 'And if they were to Fast, and Pray, and bear witness that there is no god but Allah^{azwj}, and decide for themselves that they will not refer to us^{asws}, they would become, despite that, 'Mushrik' (Polytheists)'.

[33222] وبالإسناد عن يونس ، عن ابن مسكان ، عن محمد بن مسلم ، قال : سمعت أبا جعفر (عليه السلام) يقول : ليس عند أحد من الناس حق ولا صواب ، ولا أحد من الناس يقضي بقضاء حق ، إلا ما خرج من عندنا أهل البيت ، وإذا تشعبت بهم الامور كان الخطأ منهم ، والصواب من علي (عليه السلام) .

H 33222 – And by its chain from Yunus, from Ibn Muskaan, from Muhammad Bin Muslim who has narrated the following:

'I heard Abu Ja'far^{asws} say: 'No one from the people is on the right, nor does anyone from among them judge rightfully, except from what has come out from us^{asws}, the People of the Household^{asws}, and when they face the affairs, they err in them, and the correct affair is from Ali^{asws}'.

[33223] وعن عدة من أصحابنا ، عن أحمد بن محمد ، عن ابن أبي نصر ، عن مثنى ، عن زرارة قال : كنت عند أبي جعفر (عليه السلام) ، وعنده رجل من أهل الكوفة ، يسأله عن قول أمير المؤمنين (عليه السلام) : سلوني عما شئتم ، فلا تسألون عن شيء إلا أنبأتكم به ، فقال : إنه ليس أحد عنده (علم إلا شيء) خرج من عند أمير المؤمنين (عليه السلام) ، فليذهب الناس حيث شأؤوا ، فوالله ليس الأمر إلا من ههنا - وأشار بيده إلى بيته - .

H 33223 – And from a number of our companions, from Ahmad Bin Muhammad, from Ibn Abu Nasr, from Mathni, from Zarara who has narrated the following:

'I was with Abu Ja'far^{asws}, and with him^{asws} was a man from Kufa asking him^{asws} about the words of the Amir-ul-Momineen^{asws}: 'Ask me^{asws} whatsoever you feel like. You will not ask me for anything, but that I^{asws} will give you the answer for it'. He^{asws} said: 'There is no one who has any knowledge but it has come from the Amir-ul-Momineen^{asws}. The people can go wherever they want, by Allah^{azwj}, there is no (correct) affair except from here', - He^{asws} pointed towards his^{asws} own house'.

[33224] وعنهم ، عن أحمد بن محمد ، عن الوشاء ، عن ثعلبة بن ميمون ، عن أبي مريم ، قال : قال أبو جعفر (عليه السلام) : لسلمة بن كهيل ، والحكم بن عتيبة : شرقا وغربا فلا تجدان علما صحيحا إلا شيئا خرج من عندنا أهل البيت .

H 33224 – An from them, from Ahmad Bin Muhammad, from Al Washa', from Tha'albat Bin Maymoun, from Abu Maryam who has narrated the following:

Abu Ja'far^{asws} said to Salmat Bin Kaheel and Al Hakam Bin Uteybah: 'East or West, you will not find the correct knowledge except for what has come from us^{asws} the People of the Household^{asws}'.

[33225] وعن محمد بن يحيى ، عن أحمد بن محمد ، عن الحسين بن سعيد ، عن النضر بن سويد ، عن يحيى الحلبي ، عن معلى بن عثمان ، عن أبي بصير - في حديث - قال : فليشرق الحكم ، وليغرب ، أما والله لا يصيب العلم إلا من أهل بيت نزل عليهم جبرئيل .

H 33225 – And from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Sa'eed, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Mo'ala Bin Uthman, from Abu Baseer – in a Hadith – said:

'Easterners issue orders and so do westerners, but by Allah^{azwj}, there is no correct knowledge except from the People of the Household^{asws} on whom Jibraeel^{asws} descends'.

[33226] وعن علي بن محمد بن عبدالله ، عن إبراهيم بن إسحاق ، عن عبدالله بن حماد ، عن ابن مسكان ، عن أبي عبدالله (عليه السلام) ، قال : نحن أصل كل خير ، ومن فروعنا كل بر ، وعدونا أصل كل شر ، ومن فروعهم كل قبيح وفاحشة . الحديث .

H 33226 – And from Ali Bin Muhammad Bin Abdullah, from Ibrahim Bin Is'haq, from Abdullah hamaad, from Ibn Muskaan who has narrated the following:

Abu Abdullah^{asws} said: 'We^{asws} are the root of all good, and our^{asws} branches are all good, and our^{asws} enemies are the root of all evil, and from their branches is all ugliness and promiscuity'.

Saying what is not in a Hadith is an Evil:

[33227] وعن علي بن إبراهيم ، عن أبيه ، عن ابن أبي عمير ، عن عبد الرحمن بن الحجاج ، عن هاشم صاحب البريد ، قال : قال أبو عبدالله (عليه السلام) - في حديث - : أما انه شر عليكم أن تقولوا بشيء ما لم تسمعه منا .

H 33227 – And from Ali Bin Ibrahim, from his father, from Ibn Abu Uneyr, from Abdul Rahman bin Al Hajaaj, from Hisham Saahib Al Bareed who has narrated the following:

Abu Abdullah^{asws} said in a Hadith: 'It is an evil for you that you should say anything that you have not heard from us^{asws}'.

[33228] محمد بن الحسن بإسناده عن محمد بن الحسن الصفار ، عن محمد بن الحسين بن أبي الخطاب ، عن أحمد بن محمد بن أبي نصر ، عن حماد بن عثمان ، عن زرارة ، عن أبي جعفر (عليه السلام) في قوله عز وجل : (**يحكم به ذوا عدل منكم**) فالعدل : رسول الله (صلى الله عليه وآله) والامام من بعده يحكم به ، وهو ذو عدل ، فاذا علمت ما حكم به رسول الله (صلى الله عليه وآله) والامام فحسبك ، فلا تسأل عنه .

H 33228 – Muhammad Bin Al Hassan by his chaing from Muhammad Bin Al Hassan Al Saffar, from Muhammad Bin Al Husayn Bin Abu Al Khataab, from Ahmad Bin Muhammd Bin Abu Nasr, from Hamaad Bin uthman, from Zarara who has narrated the following:

Abu Ja'far^{asws} regarding the Words of Mighty and Majestic, '**as two just persons among you shall judge**' – 5:95 'As for the justice it is the Rasool Allah^{saww} and the Imams^{asws} after him^{saww} will decide by it, and he^{asws} is the just one. If you come to know what has been decided by the Rasool Allah^{saww} and the Imam^{asws}, it should suffice for you. Do not ask any further'.

All are Obligated to Ask them^{asws} but its not Obligatory on them^{asws} to Reply:

[33229] علي بن إبراهيم في (تفسيره) عن محمد بن جعفر ، عن عبدالله بن محمد عن سليمان بن سفيان ، عن ثعلبة ، عن زرارة ، عن أبي جعفر (عليه السلام) في قوله : (**فاسئلوا أهل الذكر إن كنتم لا تعلمون**) : من عنى بذلك ؟ قال : نحن ، قلت : فأنتم المسؤولون ؟ قال : نعم ، قلت : أو نحن السائلون ؟ قال نعم ، قلت : فعلينا أن نسألكم ؟ قال : نعم ، قلت : وعليكم أن تجيبونا ؟ قال : لا ، ذاك إلينا ، إن شئنا فعلنا ، وإن شئنا أمسكنا ، ثم قال : (**هذا عطاؤنا فامنن أو أمسك بغير حساب**)

H 33229 – Ali Bin Ibrahim in his Tafseer from Muhammad Bin Ja'far from Abdullah Bin Muhammad from Suleyman Bin Sufyan, from Tha'albat, from Zarara who has narrated the following:

Abu Ja'far^{asws} regarding His^{azwj} Words '**so ask the people of al-Zikr if you do not know** – 16:43', 'Who would that be?' He^{asws} said: 'It is us^{asws}'. I said, 'You^{asws} are the questioned ones?' He^{asws} said: 'Yes'. I said, 'We are the questioners?' He^{asws} said: 'Yes'. I said, 'It is (an obligation) upon us to ask you^{asws}?' He^{asws} said: 'Yes'. I said, 'and is it (an obligation) upon you^{asws} to answer us?' He^{asws} said: 'No, that is up to us^{asws}'. If we^{asws} so feel like we^{asws} shall do it, and if we^{asws} so feel like we shall keep silent'. Then said: '**This is Our free gift, therefore give freely or withhold, without reckoning**' – 38:39

Only Ahadith are to be Used in the Support of 'Haq' (Just):

[33230] محمد بن عمر الكشي في كتاب (الرجال) عن محمد بن مسعود ، عن علي بن محمد القمي ، عن أحمد بن محمد بن عيسى ، عن علي بن الحكم ، عن فضيل بن عثمان ، عن أبي عبدالله (عليه السلام) - في حديث - أنه ذكر مؤمن الطاق ، فقال : بلغني : أنه جدل ، وأنه يتكلم ، قلت : أجل ، قال : أما لو شاء طريف من مخاصميه أن يخصمه فعل ؟ قلت : كيف ؟

قال: يقول : أخبرني عن كلامك هذا ، من كلام إمامك ؟ فان قال : نعم ، كذب علينا ، وإن قال : لا ، قال له : كيف تتكلم بكلام ، لا يتكلم به إمامك .

H 33230 – Muhammad Bin Umar Al Kashy in the Book Al Rijaaal from Muhammad Bin Mas'ud, from Ali Bin Muhammad Al Qummi, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Fuzayl Bin Uthman who has narrated the following:

Abu Abdullah^{asws} – in a Hadith – in which was a mention of 'Mo'min Al-Taaq', said: 'I^{asws} have been told that he argues extensively and uses theology? I said, 'Yes, he does'. He^{asws} said: 'If a weak opponent so wishes he can defeat him in debate'. I said, 'How?' He^{asws} said: 'By saying, 'Tell me about these statements of yours, are they from your Imam^{asws}? If he replies, yes, then he has forged lies against us^{asws}, and if he were to say, no, then (his opponent) will say to him, 'How can you say that which your Imam^{asws} has not said?'

[33231] علي بن محمد الخزاز في كتاب (الكفاية) عن علي بن الحسن ، عن أبي محمد هارون بن موسى ، عن محمد بن همام ، عن عبدالله بن جعفر الحميري ، عن عمر بن علي العبدي ، عن داود بن كثير الرقي ، عن يونس بن ظبيان ، عن الصادق (عليه السلام) - في حديث - قال : لا تغرنك صلاتهم وصومهم (وكلامهم) ورواياتهم وعلومهم ، فانهم حمر مستنفرة ، ثم قال : يا يونس ! إن أردت العلم الصحيح فعندنا أهل البيت ، فانا ورثنا وأوتينا شرع الحكمة وفصل الخطاب ، فقلت : يا ابن رسول الله كل من كان من أهل البيت ورث ما ورث من كان من ولد علي وفاطمة (عليهما السلام) ؟ فقال : ما ورثه إلا الأئمة الاثنا عشر .

H 33231 – Ali Bin Muhammad Al Khazaaz in the book Al Kifaya from Ali Bin Al Hassan, from Abu Muhammad Haroun Bin Musa, from Muhammad Bin Hamaam, from Abdullah Bin Ja'far Al Humeyri, from Umar Bin Ali Al Abdi, from Dawood Bin Katheer Al Raqi, from Yunus Bin Zabyaan who has narrated the following:

Al-Sadiq^{asws} – in a Hadith – said: 'Do not be deceived by their Prayers and their Fasting and their statements and their narrations and their knowledge, for they are frightened donkeys.'

Then said: 'O Yunus! If you want to have correct knowledge it is with us^{asws} the People of the Household^{asws}, for we^{asws} are the inheritors and have been Given the Wisdom and the detailed explanation.' I said, 'O son of the Rasool Allah^{sawww}! Are all the children of Ali^{asws} and Fatima^{asws} inheritors of that which you^{asws} have inherited?' He^{asws} said: 'No one has inherited except for the twelve Imams^{asws}'.

[33232] وعنه ، عن أبي محمد ، عن أبي العباس بن عقدة ، عن الحميري ، وعن أحمد بن محمد بن يحيى ، عن إبراهيم بن إسحاق ، عن عبدالله بن أحمد ، عن الحسن ابن أخت شعيب العفرقوفي ، عن خاله شعيب ، قال : كنت عند الصادق (عليه السلام) إذ دخل عليه يونس بن ظبيان ، فسأله ، وذكر الحديث ، إلا أنه قال : إن أردت العلم الصحيح فعندنا أهل البيت ، فحن أهل الذكر الذين قال الله : (فاستلوا أهل الذكر إن كنتم لا تعلمون)

H 33232 – And from him, from Abu Muhammad, from Abu Al Abbas Bin Aqadat, from Al Humery, and from Ahmad Bin Muhammad Bin Yahya, from Ibrahim Bin Is'haq, from Al Hassan the son of the sister of Shuayb Al Akarkufi, from the uncle of Shuayb who has narrated the following:

'I was with Al-Sadiq^{asws} when Yunus Bin Zabyaan entered and asked him about a Hadith until he^{asws} said: 'If you want to have the correct knowledge, it is with us^{asws} the People of the Household, for we^{asws} are the People of al-Zikr about whom^{asws} Allah^{azwj} has Said, **'so ask the people of al-Zikr if you do not know – 16:43'.**

[33233] محمد بن علي بن الحسين بن بابويه في (الأمالي) و (عيون الأخبار) عن علي بن الحسين بن شاذويه ، وجعفر بن محمد بن مسرور جميعا ، عن محمد بن عبدالله بن جعفر الحميري ، عن أبيه ، عن الريان بن الصلت ، عن الرضا (عليه السلام) - في حديث - أنه قال للعلماء في مجلس المأمون : أخبروني عن هذه الآية : (**ثم أورثنا الكتاب الذين اصطفينا من عبادنا**) فقالت العلماء : أراد الله بذلك : الأمة كلها ، فقال الرضا (عليه السلام) : بل أراد الله : العترة الطاهرة - إلى أن قال الرضا (عليه السلام) : - ونحن أهل الذكر الذين قال الله عز وجل : (**فستلوا أهل الذكر إن كنتم لا تعلمون**) فقالت العلماء : إنما عنى بذلك : اليهود والنصارى ، فقال أبو الحسن (عليه السلام) : سبحان الله ! ويجوز ذلك ؟ إذن يدعوننا إلى دينهم ، ويقولون : إنه أفضل من دين الإسلام ، فقال المأمون : فهل عندك في ذلك شرح بخلاف ما قالوا يا أبا الحسن ؟ قال : نعم الذكر : رسول الله (صلى الله عليه وآله) ، ونحن أهله ، وذلك بين في كتاب الله حيث يقول في سورة الطلاق : (**فاتقوا الله يا أولي الألباب الذين آمنوا قد أنزل الله إليكم ذكرا * رسولاً يتلو عليكم آيات الله مبينات**) فالذكر : رسول الله (صلى الله عليه وآله) ، ونحن أهله .

H 33233 – Muhammad Bin Ali Bin Al Husayn Bin Babuwayh (Al Amaali) and (Uyoon Al Akhbaar) from Ali Bin Al Husayn Bin Shazwayh, and Ja'far Bin Muhammad Bin Masroor together, from Muhammad Bin Abdullah Bin Ja'far Al Humeyri, from his father, from Al Rayaana bin Al Salt who has narrated the following:

Al-Reza^{asws} – in a Hadith – who^{asws} said to the scholars sitting in the gathering of Al-Ma'moun: 'Inform me^{asws} about this Verse, **'Then We gave the Book for an inheritance to those whom We chose from among Our servants' - 35:32.**

The scholars said, 'Allah^{azwj} Intends by that to be the whole community'. Al-Reza^{asws} said: 'But, Allah^{azwj} Intends – the Purified Progeny,' until he^{asws} said: 'And we^{asws} are the people of al-Zikr about whom^{asws} Allah^{azwj} has Said, **'so ask the people of al-Zikr if you do not know – 16:43'.**

The scholars said, 'Surely by that is meant the Jews and the Christians'. Abu Al-Hassan^{asws}: 'Glory be to Allah^{azwj}! And that is permissible? Then they will call you to their religion, and say that theirs is a higher religion than Islam'. Al-Ma'moun said: 'Is there with you^{asws} anything against that which they have said, O Abu Al-Hassan^{asws}?'

He^{asws} said: 'Yes, 'Al-Zikr' (The Remembrance) is the Rasool Allah^{saww}, and we^{asws} are its People and that is borne out in the Book of Allah^{azwj} where it is Said in the Chapter Al-Talaaq (The Divorce), **'Therefore be careful of Allah, O men of understanding who believe! Allah has indeed revealed to you a 'Zikr', an Apostle who recites to you the clear communications' - 65:10-11** Al-Zikr is the Rasool Allah^{saww} and we^{asws} are its People'.

[33234] وفي كتاب (فضل الشيعة) عن أبيه ، عن سعد بن عبدالله ، عن أحمد بن محمد ، عن الحسن بن علي ، عن عاصم بن حميد ، عن أبي إسحاق النحوي ، قال : سمعت أبا عبدالله (عليه السلام) يقول : إن الله أدب نبيه على محبته ، فقال : (**وإنك لعلى خلق عظيم**) ⁽¹⁾ - إلى أن قال : - وإن رسول الله (صلى الله عليه وآله) فوض إلى علي (عليه السلام)

فائتمنه، فسلمتم ، وجدد الناس ، فوالله لنحبكم أن تقولوا إذا قلنا ، وتصمتوا إذا صمتنا ، ونحن فيما بينكم وبين الله ، ما جعل الله لاحد خيرا في خلاف أمرنا .

H 33234 – And in the book (Fazal al Shia) from his father, from Sa'd Bin Abdullah, from Ahmad Bin Muhammad, from Al Hassan Bin Ali, from Aasim Bin Hameed, from Abu Is'haq Al Nahwy who said:

'I heard Abu Abdullah^{asws} say: 'Surely, Allah^{azwj} Decorated the morals of His^{azwj} Prophet^{saww} with His^{azwj} Love. He^{azwj} Says **'And most surely you conform (yourself) to sublime morality'** – 68:4 – until he^{asws} said: 'And, surely, the Rasool Allah^{saww} delegated it to Ali^{asws} who^{asws} kept it in trust. You accepted it and the people fought against it. By Allah^{azwj}! We^{asws} would love you if you were to say that which we^{asws} say, and keep quiet when we^{asws} are silent, and we^{asws} are between you and Allah^{azwj}. Allah^{azwj} has not Kept any goodness in the opposition to 'أمرنا' our^{asws} orders'.

[33235] أحمد بن علي بن أبي طالب الطبرسي في (الاحتجاج) عن أمير المؤمنين (عليه السلام) في احتجاجه على بعض الزنادقة ، أنه قال (عليه السلام) : وقد جعل الله للعلم أهلاً ، وفرض على العباد طاعتهم بقوله : (**أطيعوا الله وأطيعوا الرسول وأولي الأمر منكم**) وبقوله : (**ولو ردوه إلى الرسول وإلى أولي الأمر منهم لعلمه الذين يستنبطونه منهم**) ، وبقوله : (**اتقوا الله وكونوا مع الصادقين**) ، وبقوله : (**وما يعلم تأويله إلا الله والراسخون في العلم**) ، وبقوله : (**وأتوا البيوت من أبوابها**) والبيوت : هي بيوت العلم الذي (استودعه عند) الأنبياء ، وأبوابها : أوصياؤهم ، فكل عمل من أعمال الخير يجري على غير أيدي الاصفياء وعهودهم (وحدودهم) وشرائعهم وسننهم مردود غير مقبول ، وأهله بمحل كفر وإن شملهم صفة الايمان. الحديث .

H 33235 – Ahmad Bin Ali Bin Abu Talib Al-Tabarsee om Al-Ihtijaj from the Amir-ul-Momineen^{asws} in his^{asws} argumentation against a Zanadiq (Atheist), he^{asws} said: 'And Allah^{azwj} has Kept knowledge with its deserving ones, and obligated upon the servants obedience to them^{asws} by His^{azwj} Words **'obey Allah and obey the Messenger and those in authority from among you'** – 4:59 and by His^{azwj} Words **'and if they had referred it to the Messenger and to those in authority among them, those among them who can search out the knowledge of it would have known it'** – 4:83 and by His^{azwj} Words **'be careful of (your duty to) Allah and be with the true ones'** – 9:119 and by His^{azwj} Words **'but none knows its interpretation except Allah, and those who are firmly rooted in knowledge'** – 3:7 and by His^{azwj} Words **'and go into the houses by their doors'** – 2:189 and the houses, these are the houses of knowledge which were entrusted to the Prophets^{as} and their doors are their as Trustees^{as}.

All deeds from among the good deeds that are performed on the hands of other than the Trustees^{as}, their oaths and limits and Laws (Shariat) and Ways (Sunnah), are returned and not accepted, and the performers are in the same place as infidels although the characteristics of faith are to be found in them'.

[33236] محمد بن الحسن الصفار في (بصائر الدرجات) عن العباس بن عامر ، عن حماد بن عيسى ، عن ربعي ، عن فضيل ، قال : سمعت أبا جعفر (عليه السلام) يقول : كل ما لم يخرج من هذا البيت فهو باطل .

H 33236 – Muhammad Bin Al Hassan Al Saffar (Basaair U Darajaat) from Al Abbas Bin Aamir, from Hamaad Bin Isa, from Raba'l, from Fuzayl who said who has narrated the following:

Abu Ja'far^{asws} say: 'Whatsoever that does not come from this House is invalid'.

[33237] وعنه ، عن حماد بن عيسى ، عن عمر بن يزيد ، قال : قال أبو جعفر (عليه السلام) في قوله : (**وإنه لذكر لك ولقومك وسوف تسئلون**) قال : الذكر : رسول الله (صلى الله عليه وآله) ، وأهل بيته أهل الذكر ، وهم المسؤولون .

H 33237 – And from him, from Hamaad Bin Isa, from Amr Bin Yazeed who said:

Abu Ja'far^{asws} said regarding His^{azwj} Words, '**And most surely it is a Zikr (reminder) for you and your people, and you shall soon be questioned - 43:44**', said: 'Al-Zikr is the Rasool Allah^{saww}, and the People^{asws} of his^{saww} Household are the 'Ahl Ul-Zikr', and they are to be asked of'.

[33238] وعن يعقوب بن يزيد ، عن ابن أبي عمير ، عن ابن أذينة ، عن بريد بن معاوية ، عن أبي جعفر (عليه السلام) في قوله : (**وإنه لذكر لك ولقومك وسوف تسئلون**) (2) قال : إنما عنانا بها ، نحن أهل الذكر ، ونحن المسؤولون .

H 33238 – And from Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Ibn Azinat, from Bureyd Bin Muawiya said:

Abu Ja'far^{asws} regarding His^{azwj} Words, '**And most surely it is a Zikr (reminder) for you and your people, and you shall soon be questioned - 43:44**', said: 'We^{asws} are the ones meant here, we^{asws} are the Ahl Ul-Zikr, and we^{asws} are to be asked'.

There is No Religion without Acting on the Ahadith:

[33239] وعنه ، عن الحسن بن عمار عن أحمد بن النضر ، عن عمرو بن شمر ، عن جابر ، عن أبي جعفر (عليه السلام) ، أنه قال : من دان الله بغير سماع من صادق ألزمه الله التيه يوم القيامة .

H 33239 – And from him, from Al Hassan Bin amaar from Ahmad Bin Al Nazar, from Amro Bin Shimr, from Jabir who has narrated the following:

Abu Ja'far^{asws} said: 'Whoever makes it to be a religion of Allah^{azwj} without having heard from the truthful^{asws}, Allah^{azwj} will Necessitate him to be wandering aimlessly on the Day of Judgement'.

[33240] العياشي في (تفسيره) عن العباس بن هلال ، عن الرضا (عليه السلام) - في حديث : أن الصادق (عليه السلام) قال : أنا من الذين قال الله : (**اولئك الذين هدى الله فبهم اقتده**) فسل عما شئت .

H 33240 – Al-Ayyashi in his Tafseer from Al-Abbas Bin Hilal, has narrated the following:

Al-Reza^{asws} – in a Hadith – said: 'Al-Sadiq^{asws} said: 'I^{asws} am from those about whom Allah^{azwj} Says '**These are they whom Allah guided, therefore follow their guidance**' – **6:90** so ask whatever you wish'.

[33241] وعن أحمد بن محمد ، عن الرضا (عليه السلام) ، أنه كتب إليه : عافانا الله وإياك ، إنما شيعتنا من تابعنا ، ولم يخالفنا ، قال الله : (**فسئلوا أهل الذكر إن كنتم لا تعلمون**) (1) ، وقال : (**فلولا نفر من كل فرقة منهم طائفة ليتفقهوا في الدين ولينذروا قومهم**) (2) فقد فرضت عليكم المسألة والرد إلينا ، ولم يفرض علينا الجواب . الحديث .

H 33241 – And from Ahmad Bin Muhammad who has narrated the following:

Al-Reza^{asws}, who^{asws} wrote to him: 'May Allah^{azwj} Excuse us^{asws} and you! Surely, our^{asws} Shites are the ones who remain obedient to us^{asws}, and do not oppose us^{asws}. Allah^{azwj} Says, **'so ask the people of al-Zikr if you do not know – 16:43'**, and Says, **'why should not then a company from every party from among them go forth that they may apply themselves to obtain understanding in religion, and that they may warn their people' – 9:122**, it is an obligation upon you to ask and refer matters to us^{asws}, and there is no obligation upon us^{asws} to answer you'.

[33242] فرات بن إبراهيم الكوفي في (تفسيره) عن علي بن محمد الزهري ، عن أحمد بن الفضل القرشي ، عن الحسن بن علي بن سالم الانصاري ، عن أبيه ، وعاصم ، والحسين بن أبي العلا ، عن أبي عبدالله (عليه السلام) - في حديث - : إن رسول الله (صلى الله عليه وآله) قال لعلي (عليه السلام) : يا علي ! أنا مدينة العلم ، وأنت بابها ، فمن أتى من الباب وصل ، يا علي ! أنت بابي الذي أوتي منه ، وأنا باب الله ، فمن أتاني من سواك لم يصل إلي ، ومن أتى الله من سواي لم يصل إلي الله .

H 33242 – Furat Bin Ibrahim Al Kufi in his Tafseer from Ali Bin Muhammad Al Zuhry, from Ahmad Bin Ali Fazl Al Qarshi, from Al Hassan Bin Ali Bin Saalim Al Ansaari, from his father, and Aasim, and Al Husayn Bin Abu A'ala who has narrated the following:

Abu Abdullah^{asws} said in a Hadith - : 'Surely the Rasool Allah^{saww} said to Ali^{asws}: 'O Ali^{asws}! I^{saww} am the city of knowledge and you^{asws} are its door (entrance). Whoever comes through the door will reach me^{saww}, O Ali^{asws}! You^{asws} are the door by which I^{saww} can be reached, and I^{saww} am the door of Allah^{azwj}. One who tries to reach me from other than yourself^{asws} will not reach me^{saww}, and one tries to reach Allah^{azwj} from other than myself^{saww} will not reach Him^{azwj}'.

[33243] وعن عبيد بن كثير معننا ، عن الحسين ، أنه سأل جعفر ابن محمد (عليه السلام) عن قول الله تعالى : (**أطيعوا الله وأطيعوا الرسول وأولي الأمر منكم**) قال : أولي الفقه والعلم ، قلنا : أخاص أم عام ؟ قال : بل خاص لنا

H 33243 – And from Ubeyd Bin Katheer from Al Husayn who has narrated the following:

I asked from Ja'far Bin Muhammad^{asws} about the Words of Allah^{azwj}, **'obey Allah and obey the Messenger and those in authority from among you' – 4:59**, (Imam^{asws}) said: 'Those with understanding and knowledge.' We asked, 'Is this special or general?' He^{asws} replied: 'But this is especially for us^{asws}'.

[33244] وعن جعفر بن محمد الفزاري معننا ، عن أبي جعفر (عليه السلام) ، قال : أولي الأمر في هذه الآية آل محمد (صلى الله عليه وآله) .

H 33244 – And from Ja'far Bin Muhammad Al Fazary who has narrated the following:

Abu Ja'far^{asws}, said: 'The ones referred to al 'Ul Il-Amr' in this Verse are the Progeny^{asws} of Muhammad^{saww}'.

The City of Knowledge and Its Gate:

[33245] محمد بن أبي القاسم الطبري في (بشارة المصطفى) عن الحسن بن بابويه ، عن عمه ، عن أبيه ، عن عمه محمد بن علي بن بابويه ، عن الحسن بن محمد بن سعيد الهاشمي ، عن فرات بن إبراهيم الكوفي ، عن محمد بن ظهير ، عن عبدالله بن الفضل الهاشمي ، عن الصادق ، عن آبائه (عليهم السلام) ، عن رسول الله (صلى الله عليه وآله) - في حديث - قال : أنا مدينة الحكمة ، وعلي بن أبي طالب بابها ، ولن توتي المدينة إلا من قبل الباب .

H 33245 – Muhammad Bin Abu Al Qasim Al Tabari in (Bashaarat Al Mustafa) from Al Hasan Bin Babuwayh, from his uncle, from his father, from his unclce Muhammad Bin Ali Bin Babuwayh, from Al Hasan Bin Muhammad Bin Sa'eed Al Hashimi, from Furat Bin Ibrahim Al Kufi, from Muhammad Bin Zaheer, from Abdullah Bin Al Fazl Al Hashimi who has narrated the following:

Al Sadiq^{asws}, from his forefathers^{asws}, from the Rasool Allah^{saww} – in a Hadith – said: 'I^{saww} am the city of wisdom, and Ali^{asws} Bin Abu Talib^{asws} is its gate, the city cannot be entered into except by its gate'.

A Status of a Person is based on His Abilities to Narrate Ahadith:

[33252] وعن محمد بن الحسن ، عن سهل بن زياد ، عن ابن سنان ، عن (محمد بن مروان) ، عن علي بن حنظلة قال : سمعت أبا عبدالله (عليه السلام) يقول : اعرفوا منازل الناس على قدر رواياتهم عنا .

H 33252 – And from Muhammad Bin Al Hassan, from Sahl Bin Ziyad, from Ibn Sinan, from Muhammad Bin Marwan, from Ali Bin Hanzala who has narrated the following:

Abu Abd Allah^{asws} say: 'Recognise the status of the people in accordance with how much they narrate from us^{asws}'.

Allah^{azwj} Praises the Narrators of Ahadith:

[33253] وعن علي بن إبراهيم ، عن أبيه ، عن ابن أبي عمير ، عن منصور بن يونس ، عن أبي بصير قال : قلت لأبي عبدالله (عليه السلام) : قول الله جل ثناؤه : (**الَّذِينَ يَسْتَمْعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ**) قال : هو الرجل يسمع الحديث ، فيحدث به كما سمعه ، لا يزيد فيه ولا ينقص منه

H 33253 – And from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Mansour Bin Yunus, from Abu Baseer who has narrated the following:

I asked from Abu Abd Allah^{asws}, 'The Words of Allah^{azwj} Mighty is His Glory, **"Those who listen to the word, then follow the best of it" 39:18.** He^{asws} said: 'He is the man who listens to the Ahadith, and narrates it as he has heard it, neither does he add anything to it nor does he leaves anything out of it'.

[33254] وعن محمد بن يحيى ، عن محمد بن الحسين ، عن ابن أبي عمير ، عن ابن أذينة ، عن محمد بن مسلم ، قال : قلت لأبي عبدالله (عليه السلام) : أسمع الحديث منك ، فأزيد وأنقص ، قال : إن كنت تريد معانيه فلا بأس .

H 33254 – And from Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Ibn Abu Umeyr, from Ibn Azniat, from Muhammad Bin Muslim who has narrated the following:

I said to Abu Abd Allah^{asws}, 'I hear Ahadith from you^{asws}, I add something to it and leave something out'. He^{asws} said: 'If you have preserved its meaning, there is no problem'.

[33255] وعنه ، عن محمد بن الحسين ، عن ابن سنان ، عن داود ابن فرقد ، قال : قلت لأبي عبدالله (عليه السلام) : إني أسمع الكلام منك ، فأريد أن أرويه كما سمعته منك فلا يجيء ، قال : فتعمد ذلك ؟ قلت : لا ، قال : تريد المعاني ؟ قلت : نعم ، قال : فلا بأس .

H 33255 – And from him, from Muhammad Bin Al Husayn, from Ibn Sinan, from Dawood Ibn Faqad who who has narrated the following:

I said to Abu Abd Allah^{asws}, 'I hear some words from you^{asws}, and I intend to narrate it exactly as I have heard from you^{asws} but it does not happen'. He^{asws} said: 'Do you do that deliberately?' I said, 'No'. He^{asws} said: 'Do you intend to preserve the meaning?' I said, 'Yes'. He^{asws} said: 'There is no problem'.

[33256] وعنه ، عن أحمد بن محمد بن عيسى ، عن الحسين بن سعيد ، عن القاسم بن محمد ، عن علي بن أبي حمزة ، عن أبي بصير قال : قلت لأبي عبدالله (عليه السلام) : الحديث أسمعته منك ، أرويه عن أبيك ؟ أو أسمعته من أبيك ، أرويه عنك ؟ قال : سواء إلا أنك ترويه عن أبي أحب إليّ ، وقال أبو عبدالله (عليه السلام) لجميل : ما سمعته مني فاروه عن أبي .

H 33256 – And from him, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Sa'eed, from Al Qasim Bin Muhammad, from Ali Bin Abu Hamza, from Abu Baseer, who says:

'I said to Abu Abd Allah^{asws}, 'I hear a Hadith from you^{asws}, can I narrate it as being from your^{asws} father^{asws}? Or having heard it from your^{asws} father^{asws}, can I narrate it as being from you^{asws}?'. He^{asws} said: 'It is the same, except that if you were to narrate it as being from my^{asws} father, it is more beloved to me'. And Abu Abd Allah^{asws} said to Jameel: 'Whatever you hear from me^{asws}, narrate it as being from my^{asws} father^{asws}'.

[33257] وعنه ، عن أحمد بن محمد ، ومحمد بن الحسين ، عن ابن محبوب ، عن عبدالله بن سنان قال : قلت لأبي عبدالله : يجيئني القوم فيسمعون مني حديثكم ، فأضجر ولا أقوى ، قال : فاقرأ عليهم من أوله حديثاً ، ومن وسطه حديثاً ، ومن آخره حديثاً .

H 33257 – And from him, from Ahmad Bin Muhammad, and Muhammad Bin Al Husayn, from Ibn Mahboub, from Abdullah Bin Sinan says:

'I said to Abu Abd Allah^{asws}, 'A group comes to me and wishes to hear from me your^{asws} Ahadith, I get restless and do not have the strength'. He^{asws} said: 'Read to them the first part of the Hadith, and then in the middle (of the entire session) read Hadith, and at the end of the session, read the (last part of the) Hadith'.

[33258] وعنه بإسناده عن أحمد بن عمر الحلال ، قال : قلت لأبي الحسن الرضا (عليه السلام) : الرجل من أصحابنا يعطيني الكتاب ، ولا يقول : اروه عني ، يجوز لي أن أرويه عنه ؟ قال : فقال : إذا علمت أن الكتاب له فاروه عنه .

H 33258 – And from him by his chain from Ahmad Bin Umar Al Halaal says:

'I said to Abu Al-Hassan Al-Reza^{asws}, 'A man from our companions gives me a book, and does not tell me to narrate from it. Is it permissible for me to narrate it as being from him?' He^{asws} said: 'If you come to know that the book is from him, then you can narrate it as being from him'.

[33259] وعن علي بن إبراهيم ، عن أبيه ، وعن أحمد بن محمد بن خالد ، عن النوفلي ، عن السكوني ، عن أبي عبدالله (عليه السلام) ، قال : قال أمير المؤمنين (عليه السلام) : إذا حدثتم بحديث فأسندوه إلى الذي حدثكم ، فإن كان حقا فلكم ، وإن كان كذبا فعليه .

H 33259 – And from Ali Bin Ibrahim, from his father, and from Ahmad Bin Muhammad Ibn Khalid, from Al Nawfaly, from Al Sakuni who has narrated the following:

Abu Abd Allah^{asws} said: 'Amir-ul-Momineen^{asws} said; 'When you narrate a Hadith, then mention its chain (of narrators). If it was the truth then it is to you (its reward), and if it was false it is to them (its punishment)'.

It is Important to Write and Read Ahadith:

[33260] وعن علي بن محمد بن عبدالله ، عن أحمد بن محمد ، عن أبي أيوب المدني ، عن ابن أبي عمير ، عن حسين الاحمسي ، عن أبي عبدالله (عليه السلام) ، قال : القلب يتكل على الكتابة .

H 33260 – And from Ali Bin Muhammad Bin Abdullah, from Ahmad Bin Muhammad, from Abu Ayoub Al Madani, from Ibn Abu Umeyr, from Husayn Al Hamasy who has narrated the following:

Abu Abd Allah^{asws} said: 'The heart relies upon the written words'.

[33261] وعن الحسين بن محمد ، عن معلى بن محمد ، عن الحسن بن علي الوشاء ، عن عاصم بن حميد ، عن أبي بصير قال : سمعت أبا عبدالله (عليه السلام) يقول : اكتبوا ، فإنكم لا تحفظون حتى تكتبوا .

H 33261 – And from Al Husayn Bin Muhammad, from Mo'ala Bin Muhammad, from Al Hasan Bin Ali Al Washa', from Aasim Bin Hameed, from Abu Baseer who said:

'I heard Abu Abd Allah^{asws} say: 'Write it, for you will not be able to memorise it until you write it down'.

[33262] وعن محمد بن يحيى ، عن أحمد بن محمد بن عيسى ، عن الحسن بن علي بن فضال ، عن ابن بكير ، عن عبيد بن زرارة ، قال : قال أبو عبدالله (عليه السلام) : احتفظوا بكتبكم ، فإنكم سوف تحتاجون إليها .

H 33262 – And from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hasan Bin Ali Bin Fazaal, from Ibn Bakeer, from Ubeyd Bin Zarara who said:

Abu Abd Allah^{asws} said: 'Preserve your books, for you will soon have a need for those'.

[33263] وعن عدة من أصحابنا ، عن أحمد بن محمد بن خالد البرقي ، عن بعض أصحابنا ، عن أبي سعيد الخيري ، عن المفضل بن عمر ، قال : قال لي أبو عبدالله (عليه السلام) : اكتب ، وبث علمك في إخوانك ، فإن مت فأورث كتبك بنيك ، فإنه يأتي على الناس زمان هرج ، لا يأنسون فيه إلا بكتبهم .

H 33263 – And from a number of our companions, from Ahmad Bin Muhammad Bin Khalid Al Barqi, from one of our companions, from Abu Sa'eed Al Khaybari, from Al Mufazzal Bin Umar who said:

'Abu Abd Allah^{asws} said to me: 'Write, and spread your knowledge within your brothers. When you (are about to) die, leave your books as inheritance for your children, for there will come upon the people a time of disorder, they will not find relief in it except by their books'.

[33264] وقد تقدم في الزيارات حديث محمد بن مارد ، عن أبي عبدالله (عليه السلام) في فضل زيارة أمير المؤمنين (عليه السلام) - إلى أن قال : - ثم قال : يا ابن مارد ! اكتب هذا الحديث بماء الذهب .

H 33264 – And in the Ziyaarat, the Hadith of Muhammad Bin Maarid has mentioned:

Abu Abd Allah^{asws} regarding the virtues of the Ziyaarat of Amir-ul-Momineen^{asws} – until he^{asws} said : - 'O Ibn Maarid! Write down this Hadith in golden liquid'.

[33265] وقد تقدم في الأمر بالمعروف في أحاديث إذاعة الحق مع الخوف - إلى أن قال : - اكتب هذا بالذهب فما كتبت شيئاً أحسن منه.

H 33265 – And it has preceded regarding the enjoining of the good in a Hadith on blood rights – until he^{asws} said: 'Write this down in gold, for you will not have written any thing better than this'.

[33266] وقد روى الصفار في (بصائر الدرجات) عنهم (عليهم السلام) حديثاً في فضل الائمة (عليهم السلام) - إلى أن قال : - يجب أن يكتب هذا الحديث بماء الذهب .

H 33266 – And it has been narrated by Al-Saffar in Basaair Al-Darajaat from them^{asws} a Hadith regarding the virtues of the Imams^{asws} – until he^{asws} said: 'It is (more like) obligatory to write down this Hadith by the ink of gold'.

[33267] وعنهم ، عن أحمد ، عن محمد بن علي رفعه ، قال : قال أبو عبدالله (عليه السلام) : إياكم والكذب المفترع ، قيل له : وما الكذب المفترع ؟ قال : أن يحدثك الرجل بالحديث فتركه ، وترويه عن الذي حدثك عنه .

H 33267 – And from them, from Ahmad, from Muhammad Bin Ali who has narrated the following:

Abu Abd Allah^{asws} said: 'Beware of lies and deceit'. It was said to him^{asws}, 'What lies and deceit?' He^{asws} said: 'A man narrates a Hadith to you and you avoid him and narrate from the one whom he had narrated from'.

[33268] وعن أحمد بن مهران ، عن عبد العظيم الحسني ، عن علي بن أسباط ، عن الحكم بن أيمن ، عن أبي بصير ، قال : سألت أبا عبدالله (عليه السلام) عن قول الله عز وجل : (الَّذِينَ يَسْتَمْعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ) إلى آخر الآية ، فقال : هم المسلمون لآل محمد ، الذين إذا سمعوا الحديث لم يزيّدوا فيه ، ولم ينقصوا منه ، جاؤوا به كما سمعوه .

H 33268 – And from Ahmad Bin Mehran, from Abdul Azeem Al Hasany, from Ali Bin Asbaat, from Al Hakam Bin Ayman, from Abu Baseer said:

'I asked Abu Abd Allah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic, **Those who listen to the word, then follow the best of it - 39:18**, until the end of the Verse'. He^{asws} said: 'They are the ones who have submitted to the Progeny^{asws} of Muhammad^{saww}, when they hear the Hadith, they do not add anything to it nor do they leave anything out of it, they go with it (act upon it) as they have heard it'.

[33269] وعن الحسين بن محمد ، عن معلى بن محمد ، عن علي ابن أسباط ، عن الرضا (عليه السلام) في حديث الكنز ، الذي قال الله عز وجل : (**وكان تحته كنز لهما**) ⁽¹⁾ قال : قلت له : جعلت فداك ، أريد أن أكتبه ، قال : فضرب يده والله إلى الدواة ليضعها بين يدي فتناولت يده فقبلتها ، وأخذت الدواة فكتبتة .

H 33269 – And from Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Ali Ibn Asbaat who has narrated the following:

Al-Reza^{asws} in the Hadith Al-Kanz in which Allah^{azwj} Mighty and Majestic has Said, **and there was beneath it a treasure belonging to them – 18:82**, when it was said to him^{asws}, 'May I be your ransom, I would like to write it down'. He^{asws} hit his^{asws} hand, by Allah^{azwj}, towards the ink pot and placed it in front of me. I kissed his^{asws} hand and took it, and wrote it down'.

[33270] وعن محمد بن يحيى ، عن أحمد بن محمد بن عيسى ، عن أحمد بن محمد بن أبي نصر ، عن جميل بن دراج : قال أبو عبدالله (عليه السلام) : اعربوا حديثنا ، فإننا قوم فصحاء .

H 33270 – And from Muhammad Bin Yahya, from Ahmad Bin Muhammad BNin Isa, from Ahmad Bin Muhammad Bin Abu Nasr, from Jameel Bin Daraaj who has narrated the following:

Abu Abd Allah^{asws} said: 'Place 'e'raab' on our^{asws} Hadith for we^{asws} are an eloquent people'.

[33271] وعن علي بن محمد ، عن سهل بن زياد ، عن أحمد بن محمد ، عن عمر بن عبد العزيز ، عن هشام بن سالم ، وحماد بن عثمان ، وغيره ، قالوا : سمعنا أبا عبدالله (عليه السلام) يقول : حديثي حديث أبي ، وحديث أبي حديث جدي ، وحديث جدي حديث الحسين ، وحديث الحسين حديث الحسن ، وحديث الحسن حديث أمير المؤمنين ، وحديث أمير المؤمنين حديث رسول الله ، وحديث رسول الله (صلى الله عليه وآله) قول الله عز وجل .

H 33271 – And from Ali Bin Muhammad, from Sahl Bin Ziyad, from Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Hisham Bin Saalim, and Hamaad Bin Uthman, and others, who have narrated the following:

'We have heard Abu Abd Allah^{asws} say: 'My^{asws} Hadith is the Hadith of my^{asws} father^{asws}, and the Hadith of my^{asws} father^{asws} is the Hadith of my^{asws} grandfather^{asws}, and the Hadith of my^{asws} grandfather is the Hadith of Al-Husayn^{asws}, and the Hadith of Al-Husayn^{asws} is the Hadith of Al-Hassan^{asws}, and the Hadith of Al-Hassan is the Hadith of Amir-ul-Momineen^{asws}, and the Hadith of Amir-ul-Momineen^{asws} is the Hadith of the Rasool Allah^{saww}, and the Hadith of the Rasool Allah^{saww} is the Words of Allah^{azwj} Mighty and Majestic'.

[33272] وعن عدة من أصحابنا ، عن أحمد بن محمد ، عن محمد بن الحسن بن أبي خالد شينولة ، قال : قلت لأبي جعفر الثاني (عليه السلام) : جعلت فداك ، إن مشايخنا رووا عن أبي جعفر وأبي عبد الله (عليهما السلام) ، وكانت التقية شديدة ، فكتبوا كتبهم ، فلم ترو عنهم ، فلما ماتوا صارت (تلك) الكتب إلينا ، فقال : حدثوا بها ، فإنها حق .

H 33272 – And from a number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Al Hassan Bin Abu Khalid Sheynulat, said:

‘I said to Abu Ja’far^{asws} the second, ‘May I be sacrificed for you^{asws}! Our elders used to narrate from Abu Ja’far^{asws} and Abu Abd Allah^{asws}, and it was a period of severe dissimulation (Taqeeya). They used to hide their books and not narrate from them. When they died, they left their books for us’. He^{asws} said, Narrate by them, for they are the truth’.

A Doubter is a Doubter from His Mother’s Womb:

[33273] وعن حميد بن زياد ، عن الحسن بن محمد الكندي ، عن أحمد بن عديس ، عن أبان بن عثمان ، عن أبي الصباح قال : سمعت كلاما يروى عن رسول الله (صلى الله عليه وآله) وعن علي (عليه السلام) ، وعن ابن مسعود فعرضته على أبي عبد الله (عليه السلام) ، فقال : هذا قول رسول الله (صلى الله عليه وآله) : الشقي من شقي في بطن امه ، وذكر الكلام بطوله .

H 33273 – And from Hameed Bin Ziyad, from Al-Hassan Bin Muhammad Al-Kindi, from Ahmad Bin Udays, from Abaan Bin Uthman, from Ab Al-Asbah who said the following:

‘I heard statements being narrated from the Rasool Allah^{saww} and from Ali^{asws}, and from Ibn Mas’ud. I presented these to Abu Abd Allah^{asws}, he^{asws} said: ‘This is the word of the Rasool Allah^{saww}: ‘The doubter is a doubter from his mother’s womb’, and mentioned the words in detail’.

[33274] وعن محمد بن يحيى ، عن أحمد بن محمد ، عن ابن فضال ، عن ابن بكير ، عن حمزة بن الطيار ، أنه عرض على أبي عبد الله (عليه السلام) بعض خطب أبيه ، حتى إذا بلغ موضعاً منها قال له : كف واسكت ، ثم قال : لا يسعكم فيما ينزل بكم مما لا تعلمون إلا الكف عنه ، والتثبت والرد إلى أئمة الهدى . الحديث

H 33274 – And from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazaal, from Ibn Bukeyr, from Hamza Bin Al Tayyaar who has narrated the following:

I presented to Abu Abd Allah^{asws} some of the sermons of his father, until he came to a subject matter from it, he^{asws} said to him: ‘Enough, and be silent’. Then said: ‘You have no way out, when something comes to you and you do not know it, you better remain silent, and get it verified and refer it to the Imams^{asws} of guidance’.

[33275] وعن علي بن إبراهيم ، عن محمد بن عيسى ، عن يونس ، عن يزيد ابن خليفة ، قال : قلت لأبي عبد الله (عليه السلام) : إن عمر بن حنظلة أتانا عنك بوقت ، فقال أبو عبد الله (عليه السلام) : إذن لا يكذب علينا ، وذكر الحديث - إلى أن قال : - فقال : صدق .

H 33275 – And from Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Yazeed Ibn Khalifa said:

'I said to Abu Abd Allah^{asws}, 'Umar Bin Hanzala gave to us from you^{asws} (a Hadith)'. Abu Abd Allah^{asws} said: 'Then he will not have lied against us^{asws}'. And the Hadith was mentioned – until he^{asws} said: 'This is true'.

[33276] وعنه ، عن أبيه ، عن ابن فضال ، وعن محمد بن عيسى ، عن يونس جميعا قالوا : عرضنا كتاب الفرائض عن أمير المؤمنين (عليه السلام) على أبي الحسن الرضا (عليه السلام) فقال : هو صحيح .

H 33276 – And from him, from his father, from Ibn Fazaal, and from Muhammad Bin Isa, from Yunus altogether, said:

'We presented the Book of Obligations from Amir-ul-Momineen^{asws} to Abu Al-Hassan Al Reza^{asws}, who said: 'This is correct'.

Who is a Faqih?

[33293] محمد بن محمد بن النعمان المفيد في (الاختصاص) عن جعفر بن محمد بن قولويه ، عن الحسين بن محمد بن عامر ، عن معلى ابن محمد ، عن محمد بن جمهور ، عن عبد الرحمن بن أبي نجران ، عن بعض أصحابه ، رفعه إلى أبي عبدالله (عليه السلام) ، قال : من حفظ من أحاديثنا أربعين حديثاً ، بعثه الله يوم القيامة فقيها عالماً .

H 33293 – Muhammad Bin Muhammad Al Nu'man Al Mufeed in 'Al Ikhtisaas' from Ja'far Bin Muhammad Bin Qulawayh, from Al Husayn Bin Muhammad Bin Aamir, from Ma'aly Ibn Muhammad, from Muhammad Bin Jamhour, from Abdul Rahmaan Bin Abu Najraan, from a companions of his, with a chain up to Abu Abd Allah^{asws}.

Abu Abd Allah^{asws} said: 'One who memorises from our^{asws} Hadith, forty Hadith, Allah^{azwj} will Send him on the Day of Judgement as a Faqih (Man of understanding), a knowledgeable one'.

[33299] وبهذا الاسناد قال : قال رسول الله (صلى الله عليه وآله) : من حفظ من امتي أربعين حديثاً ، ينتفعون بها ، بعثه الله يوم القيامة فقيها عالماً .

H 33299 – And by this chain, said: 'The Rasool Allah^{saww} said: 'One who from my^{saww} community memorises forty Hadith, benefits the people by them, Allah^{azwj} will Send him on the Day of Judgement as a Faqih (man of understanding), a knowledgeable one'.

[33294] محمد بن علي بن الحسين بإسناده عن أبان بن عثمان : أن أبا عبدالله (عليه السلام) قال له : إن أبان بن تغلب روى عني رواية كثيرة ، فما رواه لك عني فاروه عني .

H 33294 - Muhammad Bin Ali Bin Al Husayn by his chain from Aban Bin Usman who says:

Abu Abd Allah^{asws} said to him: 'Surely Aban Bin Tablugh has narrated from us^{asws} numerous narrations. Whatever that he has narrated to you from me^{asws}, you can narrate that as being from me^{asws}'.

[33295] قال : وقال أمير المؤمنين (عليه السلام) : قال رسول الله (صلى الله عليه وآله) : اللهم ارحم خلفائي ، قيل : يا رسول الله ومن خلفاؤك ؟ قال : الذين يأتون من بعدي ، يروون حديثي وسنتي .

ورواه في (المجالس) عن الحسين بن أحمد بن إدريس ، عن أبيه ، عن محمد بن أحمد ، عن محمد بن علي ، عن عيسى بن عبدالله ، عن أبيه ، عن آبائه ، عن علي (عليه السلام) مثله ، وزاد : ثم يعلمونها امتي .

H 33295 – And the Amir-ul-Momineen^{asws} said: 'The Rasool Allah^{saww} said: 'O Allah^{azwj} has Mercy on my^{saww} Caliphs'. I^{asws} said to him^{saww}: 'O Rasool Allah^{saww}, and who are your^{saww} Caliphs?' He^{saww} said: 'The one^{asws} who^{asws} will come after me^{saww} and narrate my^{saww} Hadith and my^{saww} way (Sunnah)'.

And it has been narrated from Al-Majalis from Al-Husayn Bin Ahmad Bin Idrees, from his father, from Muhammad Bin Ahmad, from Muhammad Bin Ali, from Isa Bin Abdullah, from his father, from his forefathers, from Ali^{asws} the like of this, and with this increment: 'Then they^{asws} will teach my^{saww} community'.

The Meanings of Fuqaha:

[33278] وعن علي بن إبراهيم ، عن أبيه ، عن محمد بن فلان الرافقي ، قال : كان لي ابن عم ، وكان زاهدا ، فقال له أبو الحسن (عليه السلام) : اذهب فتفقه واطلب الحديث ، قال : عن ؟ قال : عن فقهاء أهل المدينة ، ثم عرض عليّ الحديث .

H 33278 – And from Ali Bin Ibrahim, from his father, from Muhammad Bin Falan Al Rafiqi, who narrates:

'My cousin brother who was a pious man, Abu Al-Hassan^{asws} said to him: 'Go ponder and seek the Ahadith'. I said, 'From whom?' He^{asws} said: 'From the Fuqaha (men of understanding) of Medina, then present to me the Ahadith'.

[33279] وعنه ، عن أبيه ، عن ابن أبي عمير ، عن عمر بن أذينة ، عن زرارة ، قال : قلت لأبي عبدالله (عليه السلام) : ما يروي الناس : إن الصلاة في جماعة أفضل من صلاة الرجل وحده بخمس وعشرين صلاة ؟ فقال : صدقوا . الحديث .

H 33279 – And from him, from his father, from Ibn Abu Umeyr, from Umar Bin Azinat, from Zarara who says:

'I said to Abu Abd Allah^{asws}, 'What the people are narrating, that the Prayer in congregation is better than a Prayer of a solitary man by twenty five times?' He^{asws} said: 'This is true'.

[33280] وعنه ، عن أبيه ، عن ابن أبي عمير ، عن محمد بن حكيم ، قال : قلت لأبي الحسن موسى (عليه السلام) : جعلت فداك ، فقها في الدين ، وأغنانا الله بكم من الناس ، حتى أن الجماعة منا لتكون في المجلس ، ما يسأل رجل صاحبه يحضره المسألة ، ويحضره جوابها ، فيما من الله علينا بكم . الحديث .

H 33280 – And from him, from his father, from Ibn Abu Umeyr, from Muhammad Bin Hakim who says:

'I said to Abu Al-Hassan Al-Musa^{asws}, 'May I be sacrificed for you^{asws}! We have pondered in the religion, and Allah^{azwj} has Made us to be independent of the people, to the extent that if a group of us are in a gathering, a man presents a question to one of us, he presents the answer for it. This is from Allah^{azwj} by you^{asws}'.

[33281] وقد تقدم في حديث رسالة أبي عبدالله (عليه السلام) إلى أصحابه : أيتها العصابة! عليكم بآثار رسول الله (صلى الله عليه وآله) وسنته ، وآثار الأئمة الهداة من أهل بيت رسول الله (صلى الله عليه وآله) (2) ، فانه من أخذ بذلك فقد اهتدى ، ومن ترك ذلك ورغب عنه ضل ، لأنهم هم الذين أمر الله بطاعتهم وولايته .

H 33281 – In the preceding Hadith about the letter written by Abu Abd Allah^{asws} to his^{asws} companions: 'O group! It is on you to follow the evidence of the Rasool Allah^{saww} and the Sunnah, and the evidence of the Imams^{asws} of Guidance from the People^{asws} of the Household of the Rasool Allah^{saww}. As for the one who takes by them^{asws} has been

guided, and one who avoids them^{asws} and turns away has gone astray, for they^{asws} are the ones that Allah^{azwj} has Ordered obedience and Mastership (Wilayah)'.

The Believers Learn from Each Other:

[33282] وعن محمد بن يحيى ، عن أحمد بن محمد بن عيسى ، عن أحمد بن محمد بن عبد الله ، عن رجل ، عن جميل ، عن أبي عبد الله (عليه السلام) ، قال : سمعته يقول : المؤمنون خدم بعضهم لبعض ، قلت : وكيف يكونون خدما بعضهم لبعض ؟ فقال : يفيد بعضهم بعضا . الحديث .

H 33282 — And from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad bin Abdullah, from a man, from Jameel who has narrated the following:

Abu Abd Allah^{asws} said: 'Believers are servants of each other'. I asked, 'How do they serve each other?' He^{asws} said: 'They profit each other (teach Ahadith)'.

[33283] وعنه ، عن محمد بن الحسين ، عن محمد بن إسماعيل ابن بزيع ، عن صالح بن عقبة ، عن يزيد بن عبد الملك ، عن أبي عبد الله (عليه السلام) ، قال : تراوروا ، فإن في زيارتكم إحياء لقلوبكم ، وذكرنا لأحاديثنا ، وأحاديثنا تعطف بعضهم على بعض فإن أخذتم بها رشدتم ونجوتهم ، وإن تركتموها ضللتهم وهلكتم ، فخذوا بها ، وأنا بنجاكم زعيم .

H 33283 — And from him, from Muhammad Bin Al Hassan, from Muhammad, Bin Ismail Ibn Bazee', from Saleh Bin Uqba, from Yazeed Bin Abdul Malik who has narrated the following:

Abu Abd Allah^{asws} said: 'Visit each other, for in your visitations there is life for your hearts, and mention our^{asws} Hadith, and our^{asws} Hadith inclines some of you towards the others. The one who holds to them will be guided and achieve salvation, and if you were to avoid them you will go astray and be destroyed. Hold on to them, and I^{asws} am responsible for your salvation'.

[33284] وعنه ، عن أحمد بن محمد ، عن ابن محبوب ، عن جميل بن صالح ، عن أبي عبيدة الحذاء ، قال : سمعت أبا جعفر (عليه السلام) يقول : والله إن أحب أصحابي إليّ أروعهم وأفقههم وأكتمهم لحديثنا ، وإن أسوأهم عندي حالا وأمقتهم (1) إذا سمع الحديث ينسب إلينا ، ويروى عنا فلم يقبله ، أشمأز منه وجده ، وكفر من دان به ، وهو لا يدري لعل الحديث من عندنا خرج ، وإلينا اسند ، فيكون بذلك خارجا من ولايتنا .

H 33284 — And from him, from Ahmad Bin Muhammad, from Ibn Mahboub, from Jameel Bin Saleh, from Abu Ubeyda Al Haza' says:

I heard Abu Ja'far^{asws} say: 'By Allah^{azwj}! The most beloved of my^{asws} companions to me is the one who ponders our^{asws} narrations and preserves our^{asws} Hadith and the worst is the one who hears a Hadith that has been attributed to us^{asws}, and has been narrated from us^{asws}, but does not accept it, loathes it and fights against it, and becomes an infidel by making this to be his religion, and he does not know that this Hadith could have indeed come from us^{asws}, and to us^{asws} is its chain. As a result of this he exits from our Wilayah'.

[33285] وعنه ، عن أحمد ، عن عمر بن عبد العزيز ، عن جميل ، عن أبي عبد الله (عليه السلام) ، قال : سمعته يقول : إن مما خص الله به المؤمن أن يعرفه بر اخوانه به وإن قل ، وليس البر بالكثرة - إلى أن قال : - ثم قال : يا جميل ! ارو هذا الحديث لإخوانك ، فإنه ترغيب في البر .

H 33285 — And from him, from Ahmad, from Umar Bin Abdul Azeez, from Jameel who has narrated the following:

Abu Abd Allah^{asws}: 'One of the characteristics that Allah^{azwj} has specialised a believer with is that goodness will emanate from him for his brothers'. And he^{asws} said: 'And goodness is not in the abundance of it'. Until he^{asws} said: 'O Jameel! Narrate this Hadith to your brothers for it will encourage goodness'.

[33286] وعن أبي علي الأشعري ، عن محمد بن عبد الجبار ، عن محمد بن إسماعيل ، عن علي بن النعمان ، عن ابن مسكان ، عن عبدالله بن أبي يعفور ، قال : سمعت أبا عبدالله (عليه السلام) يقول : التقية ترس المؤمن ، والتقية حرز المؤمن ، ولا إيمان لمن لا تقية له ، إن العبد ليقع إليه الحديث من حديثنا ، فيدين الله عز وجل فيما بينه وبينه ، فيكون له عزا في الدنيا ونورا في الآخرة ، وإن العبد ليقع إليه الحديث من حديثنا فيزيهه ، فيكون له ذلا في الدنيا ، وينزع الله ذلك النور منه .

H 33286 — And from Abu Ali Al Ashari, from Muhammad Bin Abdul Jabbar, from Muhammad Bin Ismail, from Ali Bin Al Nu'man, from Ibn Muskan, from Abdullah Bin Anu Ya'fur who said:

'I heard Abu Abd Allah^{asws} say: 'Taqiya (Dissimulation) is a shield for the believer, and the dissimulation is a safety for the believer, and there is no faith with the one who has no dissimulation. There is a servant to whom reaches a Hadith from our^{asws} Ahadith, he makes it to be the Religion of Allah^{azwj} between himself and Him^{azwj}. This becomes an honour for him in this world and a light in the Hereafter. And there is a servant to whom reaches a Hadith from our^{asws} Hadith and he wastes it. This becomes a disgrace for him in this world and Allah^{azwj} Takes away that light from him'.

Teach Ahadith to the Young Ones:

[33287] وعن عدة من أصحابنا ، عن أحمد بن محمد بن خالد ، عن محمد بن علي ، عن عمر بن عبد العزيز ، عن رجل ، عن جميل بن دراج ، (أو غيره) ، عن أبي عبدالله (عليه السلام) قال : بادروا أحداثكم بالحديث قبل أن تسبقكم إليهم المرجئة .

H 33287 — And from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Ali, from Umar Bin Abdul Aziz, from Jameel Bin Daraaj, or another one the following:

Abu Abd Allah^{asws}, said: 'Teach your new (generation) our^{asws} Ahadith before the 'Murjiites'¹⁵⁰ get to them'.

Transmitting Ahadith:

[33288] وعنهم ، عن أحمد بن محمد بن عيسى ، عن أحمد بن محمد بن أبي نصر عن أبان بن عثمان ، عن ابن أبي يعفور ، عن أبي عبدالله (عليه السلام) : إن رسول الله (صلى الله عليه وآله) خطب الناس في مسجد الخيف ، فقال : نضر الله عبدا سمع مقالتي ، فوعاها ، وحفظها ، وبلغها من لم يسمعها ، فرب حامل فقه غير فقيه ، ورب حامل فقه إلى من هو أفقه منه . الحديث .

H 33288 - And from them, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr from Aban Bin Uthman, from Ibn Abu Ya'fur who has narrated the following:

Abu Abd Allah^{asws} said: 'Surely the Rasool Allah^{saww} addressed the people in Masjid Al-Kheef as: 'May Allah^{azwj} Make happy a servant who hears my^{saww} speech, accepts it, and memorises it, and tells it to the one who has not heard it. Sometimes a recipient is not an understanding one, and sometimes the one to whom he relates it to is more understanding than himself'.

¹⁵⁰ People who use opinion in religion.

[33289] وعن محمد بن الحسن ، عن بعض أصحابنا ، عن علي ابن الحكم ، عن الحكم بن مسكين ، عن رجل من قریش قال : قال لي سفيان الثوري : اذهب بنا إلى جعفر بن محمد قال : فذهبت معه إليه ، فقال له سفيان : يا أبا عبدالله (عليه السلام) ! حدثنا بحديث خطبة رسول الله (صلى الله عليه وآله) في مسجد الخيف - إلى أن قال : - فقال سفيان : مر لي بدواة وقرطاس حتى أثبته ، فدعا به ، ثم قال : اكتب بسم الله الرحمن الرحيم خطبة رسول الله (صلى الله عليه وآله) في مسجد الخيف : نضر الله عبدا سمع مقالتي ، فوعاها ، وبلغها من لم تبلغه ، يا أيها الناس ! ليبلغ الشاهد الغائب ، فرب حامل فقه ليس بفقيه ، ورب حامل فقه إلى من هو أفقه منه . الحديث .

H 33289 – And from Muhammad Bin Al Hassan, from one of our companions, from Ali Bin Al Hakam, from Al Hakam Bin Maskeen, from A man from the Qureysh who said:

Sufyan Al-Sury told him to accompany him to Ja'far Bin Muhammad^{asws}. He said, 'I went with him to him^{asws}. Sufyan said to him^{asws}, 'O Abu Abd Allah^{asws}! Narrate to us the sermon of the Rasool Allah^{saww} in Masjid Al-Kheef'. Until he said that Sufyan said, 'Get for me a pen and paper so that I may write it down'. He^{asws} ordered it for him, then said: 'Write – In the Name of Allah^{azwj} the Beneficent the Merciful – Sermon of the Rasool Allah^{saww} in Masjid Al-Kheef: 'May Allah^{azwj} Make happy a servant who hears my^{saww} speech, accepts it, tells it to the one to whom it has not been told. O you People! Let those who are present tell it to those who are absent. Sometimes a recipient is not an understanding one, and sometimes the one to whom he relates it to is more understanding than him'.

[33290] وعن علي بن الحسين ، عن محمد الكناسي ، عن رفعه إلى أبي عبدالله (عليه السلام) في قول الله عز وجل : (**ومن يتق الله يجعل له مخرجا * ويرزقه من حيث لا يحتسب**) قال : هؤلاء قوم من شيعتنا ضعفاء ، ليس عندهم ما يتحملون به إلينا فيسمعون حديثنا ، ويقتبسون من علمنا ، فيرحل قوم فوقهم ، وينفقون أموالهم ، ويتبعون أبدانهم حتى يدخلوا علينا ، فيسمعون حديثنا فينقلوه إليهم ، فيعيه هؤلاء ، ويضيعة هؤلاء ، فاولئك الذين يجعل الله لهم مخرجا ويرزقهم من حيث لا يحتسبون .

H 33290 – And from Ali Bin Al Husayn, from Muhammad Al Kunasy, from his chain up to Abu Abd Allah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **'and whoever is careful of (his duty to) Allah, He will make for him an outlet, And give him sustenance from whence he thinks not'** – 65:2-3, said: 'These are a group of our^{asws} weak Shites who do not have the means to come to us^{asws}. They hear our^{asws} Hadith, and quote from our^{asws} knowledge. A group higher than them makes arrangements, spend money and place their bodies in tiredness until they come to us^{asws}. They hear our^{asws} Hadith and relate it to those ones who benefit from them whilst these waste them. Those are the ones about whom Allah^{azwj} has Found an outlet and has Provided sustenance for them from where they thought not'.

[33291] وعن علي بن محمد ، عن سهل بن زياد ، ومحمد بن يحيى ، وغيره ، عن أحمد بن محمد ، وعلي بن إبراهيم ، عن أبيه جميعا ، عن ابن محبوب ، عن هشام بن سالم ، عن أبي حمزة ، عن أبي إسحاق السبيعي ، عن بعض أصحاب أمير المؤمنين (عليه السلام) ممن يوثق به أن أمير المؤمنين (عليه السلام) تكلم بهذا الكلام ، وحفظ عنه ، وخطب به : على منبر الكوفة : اللهم إنه لا بد لك من حجج في أرضك ، حجة بعد حجة على خلقك ، يهدونهم إلى دينك ، ويعلمونهم علمك ، كيلا يتفرق أتباع أوليائك ، ظاهر غير مطاع ، أو مكتنم يترقب ، إن غاب عن الناس شخصه في حال هدنتهم ، فلم يرغب عنهم قديم ميثوث علمهم ، وآدابهم في قلوب المؤمنين مثبتة ، فهم بها عاملون .

H 33291 – And from Ali Bin Muhammad, from Sahl Bin Ziyad, and Muhammad Bin Yahya, and another one, from Ahmad Bin Muhammad, and Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Hisham Bin Saalim, from Abu Hamza, from Abu Is'haq al Sabi who has narrated:

A companion of the Amir-ul-Momineen^{asws} and who was a trustworthy one who heard this speech of the Amir-ul-Momineen^{asws} which he^{asws} gave from the Pulpit of Kufa: 'O Allah^{azwj}! You^{azwj} change Your^{azwj} Proof^{asws} in Your^{azwj} earth, Proof^{asws} after Proof^{asws} onto Your^{azwj} creation, who^{asws} Guide towards Your^{azwj} Religion and teach Your^{azwj} Knowledge so that there would be no difference between those that follow Your^{azwj} Guardians^{asws}. Such a Proof^{asws} that can be followed or a hidden watchful one^{asws}, who^{asws} would be hidden from the people in person, but his^{asws} knowledge would not be hidden from them, and their^{asws} etiquettes would be in the hearts of the believers, firmly established, and they would be acting in accordance with that'.

[33292] محمد بن الحسن في كتاب (العدة) عن الصادق (عليه السلام) قال : إذا نزلت بكم حادثة ، لا تعلمون حكمها فيما ورد عنا ، فانظروا إلى مارووه عن علي (عليه السلام) ، فاعملوا به .

H 33292 — Muhammad Bin Al-Hassan in the book 'Al Iddat' writes:

Al-Sadiq^{asws} said: 'When an event transpires and you do not know whether its verdict has come from us^{asws}, look to what has been narrated from Ali^{asws}, and act in accordance with that'.

The Virtues of the Muhadith of Our Times:

[33296] وبإسناده عن حماد بن عمرو ، وأنس بن محمد ، عن أبيه ، عن جعفر بن محمد ، عن آبائه (عليهم السلام) في وصية النبي (صلى الله عليه وآله) لعلي (عليه السلام) ، قال : يا علي ! أعجب الناس إيماناً ، وأعظمهم يقيناً قوم يكونون في آخر الزمان ، لم يلحقوا النبي (صلى الله عليه وآله) ، وحجب عنهم الحجة ، فأمنوا بسواد على بياض. وفي كتاب (إكمال الدين) بالسند المشار إليه عن حماد بن عمرو ، عن جعفر بن محمد (عليه السلام) نحوه.

H 33296 — And by its chain from Hammad Bin Amro, and Anas Bin Muhammad, from his father the following:

Ja'far Bin Muhammad^{asws}, from his^{asws} forefathers^{asws} in the will of the Prophet^{saww} to Ali^{asws}, said: 'O Ali^{asws}! I^{saww} am impressed by the faith of the people and the greatness of their conviction, the group which will be in the end of times. They will not have met the Prophet^{saww}, and they will be veiled from the proof^{asws} (Al-Hujjat). They will believe by the black upon the white (ink on the paper)'.

And in the book 'Ikmaal Al-Deen' by its chain from Hamaad Bin Amro from Ja'far Ibn Muhammad^{asws}, the like of this'.

[33297] وفي (عيون الأخبار) عن عبد الواحد بن محمد بن عبدوس ، عن علي بن محمد بن قتيبة ، عن حمدان بن سليمان ، عن عبد السلام الهروي ، عن الرضا (عليه السلام) ، قال : رحم الله عبداً أحيا أمرنا ، قلت : كيف يحيي أمركم ؟ قال : يتعلم علومنا ، ويعلمها الناس ، فان الناس لو علموا محاسن كلامنا لاتبعونا . الحديث .

H 33297 — An in Uyoon Al Akhbaar from Abdul Wahid Bin Muhammad Bin Abdous, from Ali Bin Muhammad Bin Quteyba, from Hamad bin Suleyman, from Abdul Salaam Al Haqwy says:

Al-Reza^{asws} said: 'May Allah^{azwj} have Mercy on the one who keep alive our^{asws} affairs'. I said, 'How does one keep alive your^{asws} affairs?' He^{asws} said: 'He learns our^{asws} knowledge, and teaches it to the people, for if the people were to come to know the good in our^{asws} speech, they will follow us^{asws}'.

[33298] وبأسانيد تقدمت في إسباغ الوضوء عن الرضا ، عن آبائه (عليهم السلام) ، قال : قال رسول الله (صلى الله عليه وآله) : اللهم ارحم خلفائي - ثلاث مرات - فقيل له : يا رسول الله ومن خلفاؤك ؟ قال : الذين يأتون من بعدي ويروون عني أحاديثي وسنتي ، فيعلمونها الناس من بعدي .

H 33298 – And by the previous chain regarding the ablution, from Al-Reza^{asws}, from his^{asws} forefathers^{asws}, said: 'The Rasool Allah^{saww} said: 'O Allah^{azwj}! Have Mercy on my^{saww} Caliphs' – three times. It was said to him^{saww}, 'O Rasool Allah^{saww}, who are your^{saww} Caliphs?' He^{saww} said: 'Those that will come after me^{saww} and will narrate from me^{saww} my^{saww} Ahadith and my^{saww} way (Sunnah). They^{asws} will teach the people after me^{saww}.'

Those Who Give Fatwa:

[33300] وبهذا الاسناد قال : قال رسول الله (صلى الله عليه وآله) : من أفتى الناس بغير علم لعنته ملائكة السماء والأرض .

H 33300 – And by this chain, said: 'The Rasool Allah^{saww} said: 'One who issues Fatwa (Decrees) to the people without knowledge, is cursed by the Angels of the sky and the earth'.

The Importance of Narrating Ahadith:

[33301] وفي (معاني الأخبار) عن أبيه ، عن أحمد بن إدريس ، عن الحسين بن عبدالله ، عن محمد بن عيسى ، عن رجل ، قال : كتبت إلى أبي محمد (عليه السلام) : روي عن آبائكم : أن حديثكم صعب مستصعب ، لا يحتمله ملك مقرب ، ولا نبي مرسل ، ولا مؤمن ممتحن ، قال : فجاءه الجواب : إنما معناه : أن الملك لا يحتمله حتى يخرج به إلى ملك مثله ، ولا يحتمله نبي حتى يخرج به إلى نبي مثله ، ولا يحتمله مؤمن حتى يخرج به إلى مؤمن مثله ، إنما معناه : أنه لا يحتمله في قلبه من حلاوة ما هو في صدره ، حتى يخرج به إلى غيره .

H 33301 – And in Ma'ani Al Akhbaar from his father, from Ahman Bin Idrees, from Al Husayn Bin Abdullah, from Muhammad Bin Isa, from a man who says:

'I wrote to Abu Muhammad^{asws} – It has been narrated from your^{asws} forefathers^{asws} that your^{asws} Hadith are difficult, none can bear them, neither an Angel of Proximity, nor a Messenger Prophet^{asws}, nor an examined believer'.

He^{asws} said in his^{asws} reply: 'Surely, its meaning is that the Angel cannot bear it until he takes it out and gives it to an Angel like himself, and a Prophet^{asws} cannot bear it until he^{asws} takes it out and gives it to a Prophet^{asws} like him^{asws}, and a believer cannot bear it until he takes it out and gives it to a believer like himself, this is its meaning. He cannot bear its sweetness in his heart and chest until he takes it out and gives it to another'.

[33302] وفي (الخصال) عن محمد بن الحسن ، عن الصفار ، عن يعقوب بن يزيد ، عن محمد بن أبي عمير ، عن خطاب بن مسلمة ، عن الفضيل بن يسار ، قال : قال لي أبو جعفر (عليه السلام) : يا فضيل إن حديثنا يحيي القلوب .

H 33302 – And in Al Khisaal from Muhammad Bin Al Hassan, from Al-Saffar, from Yaqoub Bin Yazeed, from Muhammad Bin Abu Umeyr, from Khataab Bin Muslama, from Al Fuzeyl Bin Yasaar who says:

'Abu Ja'far^{asws} said to me: 'O Fuzeyl! Our^{asws} Ahadith revive the heart'.

The Status of a Ahadith Narrator:

[33303] وعن (طاهر بن محمد ، عن حياة الفقيه) ، عن محمد بن عثمان الهروي عن جعفر بن محمد بن سوار ، عن علي بن حجر السعدي ، عن سعيد بن نجيح ، عن ابن جريج ، عن عطاء ، عن ابن عباس ، عن النبي (صلى الله عليه وآله) قال : من حفظ على امتي أربعين حديثاً من السنة ، كنت له شفيعاً يوم القيامة .

H 33303 — An from Tahir Bin Muhammad from Hayaat Al Faqiy, from Muhammad Bin Usman Al Harwy from Ja'far Bin Muhammad Bin Suwaar, from Ali Bin Hajar Al Sa'ady, from Sa'eed Bin Najeeh, from Ibn Jareej, from Ata', from Ibn Abbas who says:

Prophet^{saww} said: 'One who from my^{saww} community memorises forty Hadith from the Sunnah, I^{asws} would be his intercessor on the Day of Judgement'.

[33304] وبالسناد عن جعفر بن محمد بن سوار ، عن عيسى بن أحمد ، عن عروة بن مروان ، عن ربيع بن بدر ، عن أبان ، عن أنس ، قال : قال رسول الله (صلى الله عليه وآله) : من حفظ عني من امتي أربعين حديثاً في أمر دينه ، يريد به وجه الله والدار الآخرة ، بعثه الله يوم القيامة فقيها عالماً .

H 33304 — And by its chain from Ja'far Bin Muhammad Bin Suwaar, from Isa Bin Ahmad, from Urwat Bin Marwaan, from Rabee' Bin Badr, from Aban, from Anas who says:

Rasool Allah^{saww} said: 'One who from my^{saww} community memorises forty of my^{saww} Ahadith in the ordinances of religion, intending by that to face Allah^{azwj} in the House of the Hereafter, Allah^{azwj} will Send him to be a Faqih (man of understanding) and a knowledgeable one'.

[33305] وعن محمد بن الحسن ، عن الصفار ، عن علي بن إسماعيل ، عن الدهقان ، عن موسى بن إبراهيم المروزي ، عن أبي الحسن (عليه السلام) ، قال : قال رسول الله (صلى الله عليه وآله) : من حفظ من امتي أربعين حديثاً مما يحتاجون إليه من أمر دينهم ، بعثه الله يوم القيامة فقيها عالماً .

H 33305 — And from Muhammad Bin Al Hassan, from Al Saffar, from Ali Bin Ismail, from Al Dahqan, from Muha Bin Ibrahim Al Maruzy says:

Abu Al Hassan^{asws} says that the Rasool Allah^{saww} said: 'One who from my^{saww} community memorises forty Hadith in seeking the ordinances of his religion, Allah^{azwj} will Send him on the Day of Judgements as a Faqih (man of understanding), a knowledgeable one'.

[33306] وعن أحمد بن محمد بن الهيثم العجلي ، وعبدالله بن محمد الصائغ ، وعلي بن عبدالله الوراق كلهم ، عن حمزة بن القاسم العلوي ، عن الحسين بن شبل⁽¹⁾ ، عن علي بن محمد الشادي⁽²⁾ ، عن علي بن يوسف ، عن حنان بن سدير ، قال : سمعت أبا عبدالله (عليه السلام) يقول : من حفظ عنا أربعين حديثاً من أحاديثنا في الحلال والحرام ، بعثه الله يوم القيامة فقيها عالماً ، ولم يعذبه .

H 33306 — And from Ahmad Bin Muhammad Bin Al Haysam Al Ajali, and Abdullah Bin Muhammad Al Al Sa'eg. And Ali Bin Andullah Al Waraq altogether, from Hamza Bin Al Qasim Al Alawy, from Al Husayn Bin Shibl, from Ali Bin Muhammad Al Shaadi, from Ali Bin Yusuf, from Hanan Bin Sadeer who says:

'I heard Abu Abd Allah^{asws} say: 'One who memorises from me^{asws} forty Hadith regarding the permissible and the prohibited, Allah^{azwj} will Send him on the Day of Judgement as a Faqih (man of understanding), a knowledgeable one, and will not Punish him'.

[33307] وعن علي بن أحمد بن موسى الدقاق ، (والحسين بن إبراهيم بن هشام المكتب) ، ومحمد بن أحمد السناني كلهم ، عن محمد ابن أبي عبدالله أبي الحسين الأسدي ، عن موسى بن عمران النخعي ، عن عمه الحسين بن يزيد ، عن إسماعيل بن

الفضل الهاشمي ، وإسماعيل بن أبي زياد جميعا ، عن جعفر بن محمد ، عن أبيه (عليهما السلام) : أن رسول الله (صلى الله عليه وآله) أوصى إلى أمير المؤمنين علي بن أبي طالب (عليه السلام) ، وكان فيما أوصى به أن قال له : يا علي ! من حفظ من امتي أربعين حديثا ، يطلب بذلك وجه الله والدار الآخرة ، حشره الله يوم القيامة مع النبيين والصديقين والشهداء والصالحين ، وحسن أولئك رفيقا . الحديث .

H 33307 — And from Ali Bin Ahmad Bin Musa Al Daqaq, and Al Husayn Bin Ibrahim Bin Hisham Al Maktab, and Muhammad Bin Ahmad Al Sanany altogether, from Muhammad Ibn Abu Abd Allah Abu Al Husayn Al Asady, from Musa Bin Imran Al Nakha'ie, from his uncle Al Husayn Bin Yazeed, from Ismail Bin Al Fazl Al Hashamy, and Ismail Bin Abu Ziad altogether narrate the following:

Ja'far Bin Muhammad^{asws}, from his father^{asws} narrated that 'The Rasool Allah^{saww} said in his^{saww} will to the Amir-ul-Momineen Ali^{asws} Bin Abu Talib^{asws}: 'O Ali^{asws}! One who from my^{saww} community memorises forty Ahadith, intending by that to face Allah^{azwj} and the House of the Hereafter, Allah^{azwj} Place him on the Day of Judgement along with the Prophets^{asws} and the Truthful, and the Martyrs, and the Righteous Ones, and good ones to be his friends'.

[33308] وفي (الأمالي) عن محمد بن علي ، عن علي بن محمد ابن أبي القاسم ، عن أبيه ، عن محمد بن أبي عمير العدني ، عن العباس ابن حمزة ، عن أحمد بن سوار ، عن عبيد الله بن عاصم ، عن سلمة بن وردان ، عن أنس ، قال : قال رسول الله (صلى الله عليه وآله) : المؤمن إذا مات وترك ورقة واحدة عليها علم ، تكون تلك الورقة يوم القيامة سترا فيما بينه وبين النار ، وأعطاه الله تبارك وتعالى بكل حرف مكتوب عليها مدينة أوسع من الدنيا سبع مرات ، وما من مؤمن يقعد ساعة عند العالم ، إلا ناداه ربه عز وجل : جلست إلى حبيبي ، فوعزتي وجلالي لاسكنتك الجنة معه ، ولا ابالي .

H 33308 — And in Al Amaly from Muhammad Bin Ali, from Ali Bin Muhammad Ibn Abu Al Qasim, from his father, from Muhammad Bin Abu Umeyr Al Adny, from Al Abbas Ibn Hamza, from Ahmad Bin Suwaar, from Ubeydullah Bin Aasim, from Salmat Bin Wardaan, from Anas who says:

'The Rasool Allah^{saww} said: 'When a believer dies leaving behind a single paper of knowledge, this paper will be a veil on the Day of Judgement between him and the Fire, and Allah^{azwj} Blessed and High will Grant him, for every word contained therein, a city more expansive than seven times this world, and there is no believer who sits an hour with a scholar but his Lord^{azwj} Mighty and Majestic Calls out to him: 'You have sat with My^{azwj} beloved, by My^{azwj} Honour and My^{azwj} Majesty, I^{azwj} shall Make you sit in the Garden with him, and I^{azwj} will not quiz you'.

[33309] وعن أبيه ، عن سعد ، عن أحمد بن الحسين بن سعيد ، عن محمد بن جمهور العمي ، عن عبد الرحمن بن أبي نجران ، عن عاصم ابن حميد ، عن محمد بن مسلم ، عن أبي عبد الله الصادق (عليه السلام) ، قال : من حفظ من شيعتنا أربعين حديثا ، بعثه الله عز وجل يوم القيامة عالما فقيها ، ولم يعذبه .

H 33309 — And from his father, from Sa'd, from Ahmad Bin Al Husayn Bin Sa'eed. From Muhammad Bin Jamhour Al Amy, from Abdul Rahman Bin Abu Najraan, from Aasim Ibn Hameed, from Muhammad Bin Muslim who says:

Abu Abd Allah Al Sadiq^{asws} said: 'The one from our^{asws} Shites who memories forty Hadith, Allah^{azwj} Mighty and Majestic will Send him on the Day of Judgement as a knowledgeable man of understanding, and will not Punish him'.

[33310] وفي (عيون الأخبار) و (العلل) بأسانيد تأتي عن الفضل بن شاذان ، عن الرضا (عليه السلام) - في حديث - قال : إنما امروا بالحج لعة الوفاة إلى الله عز وجل ، وطلب الزيادة ، والخروج من كل ما اقتترف العبد - إلى أن قال - : مع ما فيه من التقه ، ونقل أخبار الأئمة (عليهم السلام) إلى كل صقع وناحية ، كما قال الله عز وجل : (**فلولا نفر من كل فرقة منهم طائفة ليتفقهوا في الدين ولينذروا قومهم إذا رجعوا إليهم لعلهم يحذرون**) ، و (**ليشهدوا منافع لهم**)

H 33310 – And in Uyoon Al Akhbaar and Al Illal by their chains from Al Fazl Bin Shazaan narrates:

Al-Reza^{asws} – in a Hadith – said: 'Allah^{azwj} only Ordered the Pilgrimage so that they would all come as a group, and seek the increase, and exit from all their errors committed by the servants' – until he^{asws} said: 'And let among them be those that ponder, and copy the Ahadith of the Imams^{asws} to every corner of the world, as Allah^{azwj} Mighty and Majestic has Said **"why should not then a company from every party from among them go forth that they may apply themselves to obtain understanding in religion, and that they may warn their people when they come back to them that they may be cautious?"** – 9:122 and **"That they may witness advantages for them"** – 22:28

[33311] وفي (العلل) عن علي بن أحمد ، ومحمد بن أحمد السناني ، والحسين بن إبراهيم بن أحمد بن هاشم جميعا ، عن محمد بن أبي عبد الله الكوفي ، عن محمد بن إسماعيل ، عن العباس ، عن عمر بن عبد العزيز ، عن رجل ، عن هشام بن الحكم قال : سألت أبا عبد الله (عليه السلام) عن العلة التي كلف الله العباد الحج والطواف بالبيت ، فقال : إن الله خلق الخلق - إلى أن قال : - فجعل فيه الاجتماع من الشرق والغرب ليتعارفوا - إلى أن قال : - ولتعرف آثار رسول الله (صلى الله عليه وآله) ، وتعرف أخباره ، ويذكر ، ولا ينسى . الحديث .

H 33311 – And in Al Illal from Ali Bin Ahmad, and Muhammad Bin Ahmad Al Sanany, and Al Husayn Bin Ibrahim Bin Ahmad Bin Hashim altogether, from Muhammad Bin Abu Abd Allah al Kufi, from Muhammad Bin Ismail, from Al Abbas, from Umar Bin Abdul Aziz, from a man who says:

Hisham Bin Al-Hakam said, 'I asked Abu Abd Allah^{asws} about the reason for placing the difficulty on the servant for the Pilgrimage and the circumambulation of the House'. He^{asws} said: 'Surely, Allah^{azwj} Created the creation' – until he^{asws} said: 'Made them to come together from the East and the West so that they may come to know (the Message)' – until he^{asws} said: 'And to know the effects of the Rasool Allah^{saww}, and to know his^{saww} Ahadith, and remember them and not forget'.

[33312] محمد بن محمد بن النعمان المفيد في (المجالس) عن جعفر بن محمد ابن قولويه ، عن أحمد بن محمد بن عيسى ، عن هارون ابن مسلم ، عن ابن أسباط ، عن سيف بن عميرة ، عن عمرو بن شمر ، عن جابر ، قال : قلت لأبي جعفر (عليه السلام) : إذا حدثتني بحديث فأسنده لي ، فقال : حدثني أبي ، عن جدي ، عن رسول الله (صلى الله عليه وآله) ، عن جبرئيل ، عن الله تبارك وتعالى ، وكل ما حدثك بهذا الاسناد . وقال : لحديث واحد تأخذه عن صادق ، خير لك من الدنيا وما فيها .

H 33312 – Muhammad Bin Muhammad Bin Al Nu'man Al Mufeed in Al Majaalis from Ja'far Bin Muhammad Bin Quluqayh, from Ahmad Bin Muhammad Bin Isa, from Haroun Ibn Muslim, from Ibn Asbaat, from Sayf Bin Umeyra, from Amro Bin Shimr from Jabir who says:

'I said to Abu Ja'far^{asws} – When you^{asws} relate to me a Hadith, give me its chain'. He^{asws} said: 'It has been narrated to me^{asws} from my^{asws} father^{asws}, from my^{asws} grandfather^{asws}, from the Rasool Allah^{saww}, from Jibraeel, from Allah^{azwj} Blessed and High, and all that I^{asws} narrated to you is by this chain'. And said: 'A single Hadith that you take from the truthful, is better for you than this world and whatever is in it'.

Make Haste in Learning Ahadith:

[33313] أحمد بن محمد بن خالد البرقي في (المحاسن) عن أبيه ، عن يونس بن عبد الرحمن ، عن عمرو بن شمر ، عن جابر ، عن أبي جعفر (عليه السلام) ، قال : سارعوا في طلب العلم ، فوالذي نفسي بيده لحديث واحد تأخذه عن صادق ، خير من الدنيا وما حملت من ذهب وفضة . الحديث .

H 33313 — Ahmad Bin Muhammad Bin Khalid Al Barqi in Al Mahaasin from his father, from Yunus Bin Abdul Rahmaan, from Amro Bin Shimr, from Jabir who says:

Abu Ja'far^{asws} said: 'Hasten in the seeking of knowledge. By the One^{azwj} in Whose^{azwj} Hand is my^{asws} soul, a single Hadith that you take from the truthful is better than this world and what it contains of the gold and silver'.

[33314] وعن أبيه ، عن أحمد بن النضر ، عن عمرو بن شمر ، عن جابر ، عن أبي جعفر (عليه السلام) ، قال : قال لي : يا جابر ! والله لحديث تصيبه من صادق في حلال وحرام ، خير لك مما طلعت عليه الشمس حتى تغرب .

H 33314 — And from his father, from Ahmad Bin Al Nazar, from Amro Bin Shimr, from Jabir who says:

Abu Ja'far^{asws} said: 'O Jabir! By Allah^{azwj}, a single Hadith that reaches you from the truthful regarding the permissible and the prohibited, is better for you than what comes to you, from the sunrise to the sunset'.

[33315] وعن محمد بن عبد الحميد ، عن عمه عبد السلام بن سالم ، عن رجل ، عن أبي عبدالله (عليه السلام) ، قال : حديث في حلال وحرام تأخذه من صادق ، خير من الدنيا وما فيها من ذهب وفضة .

H 33315 — And from Muhammad Bin Al Hameed, from his uncle Abdul Salaam Bin Saalim, from a man who says:

Abu Abd Allah^{asws} said: 'A Hadith regarding the permissible and the prohibited that you take from the truthful, is better than the world and what is in it of the gold and the silver'.

Take the Ahadith and leave out Comments/Opinions:

[33324] محمد بن الحسن في كتاب (الغيبة) عن أبي الحسين بن تمام ، عن عبدالله الكوفي خادم الشيخ الحسين بن روح ، عن الحسين بن روح ، عن أبي محمد الحسن بن علي (عليه السلام) أنه سئل عن كتب بني فضال فقال : خذوا بما رووا ، وذرّوا ما رأوا .

H 33324 — Muhammad Bin Al Hassan in the book 'Al Gayba' from Abu Al Husayn Bin Tamaam, from Abdullah Al Kufy the attendant of Sheykh Al Husayn Bin Rooh, from Al Husayn Bin Rooh says:

Imam Abu Muhammad^{asws} Al-Hassan Bin Ali^{asws} who^{asws} was asked regarding the book of Banu Fazaal, said: 'Take the Ahadith that are in it, and leave the opinions therein'.

[33325] أحمد بن علي بن أحمد بن العباس النجاشي في كتاب (الرجال) عن المفيد ، عن جعفر بن محمد بن قولويه ، عن علي بن الحسين بن بابويه ، عن عبدالله بن جعفر الحميري ، عن أبي هاشم الجعفري ، قال : عرضت على أبي محمد العسكري (عليه السلام) كتاب يوم وليلة ليونس فقال لي : تصنيف من هذا ؟ قلت : تصنيف يونس مولى آل يقطين ، فقال : أعطاه الله بكل حرف نورا يوم القيامة .

H 33325 — Ahmad Bin Ali Bin Ahmad Bin Al Abbas Al Najashy in the book Al Rijal from Al Mufeed, from Ja'far Bin Muhammad Bin Qulawayh, from Ali Bin Al Husayn Bin Babuwayh, from Abdullah Bin Ja'far Al Humeyri, from Abu Hisham Al Ja'fary who says:

'I presented to Abu Muhammad Al-Askary^{asws} the book 'Day and Night' of Yunus. He^{asws} said to me: 'Who has compiled this?' I said to him^{asws}, 'It has been compiled by the slave of the house of Yaqteen'. He^{asws} said: 'Allah^{azwj} will Grant him for all the word a light on the Day of Judgment'.

[33326] وعن أبي العباس بن نوح ، عن الصفواني ، عن الحسن ابن محمد بن الوجناء قال : كتبنا إلى أبي محمد (عليه السلام) نسأله أن يكتب أو يخرج لنا كتابا نعمل به ، فأخرج لنا كتاب عمل. قال الصفواني : نسخته ، فقابل به كتاب ابن خانبه زيادة حروف ، أو نقصان حروف يسيرة. وذكر النجاشي : أن كتاب عبيد الله بن علي الحبلي عرض على الصادق (عليه السلام) ، فصحه واستحسنه .

H 33326 – And from Abu Al Abbas Bin Nuh, from Al Safwany, from Al Hassan Ibn Muhammad Bin Al Wajna' who says:

'We wrote to Abu Muhammad^{asws} asking him^{asws} to write or give us a book that we can act by it. He^{asws} sent to us a book of action'. Safwany said: 'We copied it by the writing of Ibn Khanab, and there was a difference of a little bit more or less. And Al-Najashy mentioned, 'The book of Ubeydullah Bin Ali Al-Habli was presented to Al-Sadiq^{asws}. He^{asws} deemed it to be correct and good'.

[33327] 82 الحسن بن علي بن شعبة في (تحف العقول) عن أمير المؤمنين (عليه السلام) في كلام له : قولوا ما قيل لكم ، وسلموا لما روي لكم ، ولا تكلفوا ما لم تكلفوا ، فإنما تبعته عليكم ، واحذروا الشبهة ، فإنها وضعت للفتنة .

H 33327 – Al-Hassan Bin Ali Bin Sha'ba in Tuhaf Al Uqool quotes a sermon:

Amir-ul-Momineen^{asws}, in a sermon said: 'Say that which has been said to you, and accept what has been narrated to you, and do not take on exertion that you have not been told to exert yourself in, for on you is to follow, and be cautious of the doubtful, for it gives birth to trials'.

Do Not Try to Stand-in for the Divine Imam^{asws}!

[33328] وعنه (عليه السلام) ، أنه قال لكميل بن زياد في وصيته له : يا كميل ! لا تأخذ إلا عنا ، تكن منا .

H 33328 – And from him^{asws}, said to Kumeyl Ibn Ziyaad in a will to him: 'O Kumeyl! Neither take except from us^{asws} nor (try to) become one of us^{asws}'.

[33329] - وعن أبي الحسن موسى بن جعفر (عليه السلام) أنه كان لأبي يوسف معه كلام في مجلس الرشيد فقال الرشيد ، بعد كلام طويل - لموسى بن جعفر (عليه السلام) : بحق آباءك لما اختصرت كلمات جامعة لما تجاربناه ، فقال : نعم ، واتي بدواة وقرطاس ، فكتب : بسم الله الرحمن الرحيم جميع امور الأديان أربعة : أمر لا اختلاف فيه ، وهو إجماع الأمة على الضرورة التي يضطرون إليها ، والأخبار المجمع عليها ، وهي الغاية المعروض عليها كل شبهة ، والمستنبط منها كل حادثة ، وأمر يحتمل الشك والإنكار ، فسبيله استيضاح أهله لمنتحليه بحجة من كتاب الله مجمع على تأويلها ، وسنة مجمع عليها لا اختلاف فيها ، أو قياس تعرف العقول عدله ، ولا تسع خاصة الأمة وعامتتها الشك فيه والإنكار له ، وهذان الأمران من أمر التوحيد فما دونه ، وأرش الخدش فما فوقه ، فهذا المعروض الذي يعرض عليه أمر الدين ، فما ثبت لك برهانه اصطفيته ، وما غمض عليك صوابه نفيته ، فمن أورده واحدة من هذه الثلاث ، وهي الحجة البالغة ، التي بينها الله (ورسوله) في قوله لنبيه : (قل فله الحجة البالغة فلو شاء لهدىكم أجمعين) تبلغ الحجة البالغة الجاهل فيعلمها بجهلة ، كما يعلمه العالم بعلمه ، لأن الله عدل لا جور ، يحتج على خلقه بما يعلمون ، يدعوهم إلى ما يعرفون ، لا إلى ما يجهلون وينكرون ، فأجازه الرشيد ورده . الحديث .

H 33329 – And from Abu Al Hassan Musa Bin Ja'far^{asws} in a conversation with Abu Yusuf in a sitting of Al Rasheed says:

Al-Rasheed, after a lengthy speech, said to Musa Bin Ja'far^{asws}: 'By the right of your^{asws} forefathers^{asws}, give us a summary so that we may experience by it'.

He^{asws} said: 'Yes, Give me^{asws} a pen and paper'. He^{asws} wrote: 'In the Name of Allah the Beneficent the Merciful. The total Orders of all religions are four – Orders in which there is no dispute, and they (people) form a consensus by necessity, and the Ahadith are all with them, which put an end to all doubts, and are a resource for all deductions; and the Orders which bear doubt and denial, the way is to get the interpretation from its (Ahl) people for it's complex proofs from the Book of Allah^{azwj}. And the total of the Sunnah in which there is no dispute, or analogy which is acceptable to the intellect, and the special ones and the generality of the community do not have the audacity to deny it, and these two are the orders from the Orders of Tauheed and below it, and of scratching and above it.

And this is the way in which the Religion is presented to them by which evidence is established for you, and that which is hidden from you will be refuted by you. And to the one to whom one of these three comes up, and this is conclusive proof, which is between Allah^{azwj} and His^{azwj} Prophet^{saww}, and is in His^{azwj} Speech to His^{azwj} Prophet^{saww} – **"Say: Then Allah's is the conclusive argument; so if He please, He would certainly guide you all" – 6:149** If this conclusive proof is told to an ignorant, he also understands it despite his ignorance just like the knowledgeable one understands it by his knowledge, because Allah^{azwj} is Just and is not Compulsive, that He^{azwj} should Give to His^{azwj} creatures the proofs that they cannot comprehend, and Call them to that which they cannot understand, that they should deny it due to their ignorance'. He^{asws} handed over the response to Al Rasheed.

[33330] - علي بن موسى بن جعفر بن طاووس في كتاب (الاجازات) قال : مما روينا من كتاب الشيخ الحسن بن محبوب ، عن ابن سنان ، عن أبي عبدالله (عليه السلام) قال : سمعته يقول : ليس عليكم فيما سمعتم مني أن ترووه عن أبي ، وليس عليكم جناح فيما سمعتم من أبي أن ترووه عني ، ليس عليكم في هذا جناح .

H 33330 – Ali Bin Musa Bin Ja'far Bin Tawoos in the book Al Ajazaat, said: 'It has been related from the book of Al Sheykh Al Hassan Bin Mahboub, from Ibn Sinan who says:

Abu Abd Allah^{asws} said: 'There is no harm for you in what you have heard from me^{asws} that you should relate it as being from my^{asws} father^{asws}, and it is no sin for you in that which you have heard from my^{asws} father^{asws} that you should relate it as being from me^{asws}. There is no sin for you in you in this either'.

[33331] - قال : ومما روينا من كتاب حفص بن البختري ، قال : قلت لأبي عبدالله (عليه السلام) : نسمع الحديث منك ، فلا أدري منك سماعه ، أو من أبيك ، فقال : ما سمعته مني فاروه عن أبي ، وما سمعته مني فاروه عن رسول الله (صلى الله عليه وآله) .

H 33331 – And it has been related from the book of Hafs Bin Al Bakhtary who said to Abu Abd Allah^{asws}.

'We hear Hadith from you^{asws}, and we do not know whether we have heard it from you^{asws} or your^{asws} father^{asws}. He^{asws} said: 'What you have heard from me^{asws} you can narrated it as being from my^{asws} father^{asws}, and that which you have heard from me^{asws} you can narrate it as being from the Rasool Allah^{saww}.

[33332] - قال : ومما روئته باسنادنا إلى أبي جعفر محمد بن علي بن بابويه في كتابه الذي سماه (مدينة العلم) عن أبيه ، عن محمد بن الحسن ، عن أحمد بن محمد بن الحسن ، وعلان ، عن خلف بن حماد ، عن ابن المختار أو غيره رفعه ، قال : قلت لأبي عبدالله (عليه السلام) : أسمع الحديث منك ، فلعلي لا أرويه كما سمعته ، فقال : إذا أصبت الصلب منه فلا بأس ، إنما هو بمنزلة تعال ، وهلم ، واقعد ، واجلس .

H 33332 – And it has been narrated by it chain leading to Abu Ja'far Muhammad Bin Ali Bin Babuwayh in his book which is called Madinat Ul Ilm, from his father, from Muhammad Bin Al Hassan, from Ahmad Bin Muhammad Bin Al Hassan, and Alaan, from Khalaf Bin Hamaad, from Ibn Al Mukhtar or another one, says:

'I said to Abu Abd Allah^{asws}: 'I hear the Hadith from you^{asws}, but I cannot relate it as I have heard it'. He^{asws} said: 'If you adhere to its meaning, there is no problem. It is like saying, 'Come here', and 'Be over here', and 'Sit down', and 'Be seated'.

[33333] محمد بن إدريس في آخر (السرائر) نقلا من كتاب أبي عبدالله السيارى ، عن بعض أصحابنا ، يرفعه إلى أبي عبدالله (عليه السلام) ، قال : إذا أصبت معنى حديثنا فاعرب عنه بما شئت

H 33333 – Muhammad Bin Idrees in Al Saraair at the end has copied from the book of Abu Abd Allah Al Sayyari, from one of our companions, with a chain leading up to Abu Abd Allah^{asws}, said: 'If you hold on to the meaning of our^{asws} Hadith, you can express it as you like'.

Chapter Seven: Differences in Ahadith are Due to 'Taqeeya'

Choose An Arbitrator who has more Knowledge of Ahadith:

[33334] محمد بن يعقوب ، عن محمد بن يحيى ، عن محمد بن الحسين ، عن محمد بن عيسى ، عن صفوان بن يحيى ، عن داود بن الحصين ، عن عمر بن حنظلة ، قال : سألت أبا عبد الله (عليه السلام) عن رجلين من أصحابنا ، بينهما منازعة في دين أو ميراث ، فتحاكما - إلى أن قال : - فان كان كل واحد اختار رجلا من أصحابنا ، فرضيا أن يكونا الناظرين في حقهما ، واختلف فيهما حكما ، وكلاهما اختلفا في حديثكم ؟ فقال : الحكم ما حكم به أعدلهما ، وأفقههما ، وأصدقهما ، في الحديث ، وأورعهما ، ولا يلتفت إلى ما يحكم به الآخر ،

H 33334 – Muhammad Bin Yaqoub from Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Isa, from Safwan Bin Yahya, from Dawood Bin Al Husayn, from Umar Bin Hanzala says:

'I asked Abu Abd Allah^{asws} about two men from our companions who have a dispute about religion or heritage (inheritance), give us a verdict' – until he said – 'If each one of them chooses from our companions to represent his rights and they differ in their judgements, and they all dispute about your^{asws} Hadith?'

He^{asws} said: 'The judicial decision will be by the one who has more understanding and is more truthful in the Ahadith and their narrations, and do not pay attention to the decision of the other'.

قال : فقلت : فانهما عدلان مرضيان عند أصحابنا ، لا يفضل واحد منهما على صاحبه ، قال : فقال : ينظر إلى ما كان من روايتهما عنا في ذلك الذي حكما به ، المجمع عليه عند أصحابك ، فيؤخذ به من حكما ويترك الشاذ الذي ليس بمشهور عند أصحابك فان المجمع عليه لا ريب فيه - إلى أن قال : - فان كان الخبران عنكم مشهورين ، قد رواهما الثقات عنكم ؟ قال : ينظر ، فما وافق حكمه حكم الكتاب والسنة وخالف العامة فيؤخذ به ، ويترك ما خالف حكمه حكم الكتاب والسنة ووافق العامة ، قلت : جعلت فداك ، إن رأيت إن كان الفقهاء عرفا حكمه من الكتاب والسنة ، ووجدنا أحد الخبرين موافقا للعامة ، والآخر مخالفا لهم ، بأي الخبرين يؤخذ ؟ فقال : ما خالف العامة ففيه الرشاد ، فقلت : جعلت فداك ، فإن وافقهما الخبران جميعا ؟ قال : ينظر إلى ما هم إليه أميل حكمهم وقضاتهم ، فيترك ويؤخذ بالآخر ، قلت : فإن وافق حكمهم الخبرين جميعا ؟ قال : إذا كان ذلك فارجئه حتى تلقى إمامك ، فإن الوقوف عند الشبهات خير من الاقتحام في الهلكات .

The narrator said, 'I said to him^{asws}: 'Both of them are regarded as just amongst our companions, there is no distinction of one over the other'. He^{asws} said: 'Look at which of their narrations that they have used in making the decision that they have agreed upon, so take by that and ignore the one which is not well known among your companions, for the one which is known by all, there is no doubt about that' – until he asked: 'If the Hadith used by them are all well known, then what?' He^{asws} said: 'Look, at what is in accordance with the Book and the Sunnah and is opposite to what the generality of the Muslims do, take by that, and ignore what is against the Order of the Book and the Sunnah'.

I said, 'May I be your^{asws} sacrifice! I see both of them to be men of understanding who understand the Order from the Book and the Sunnah, and we find one of the two Hadith to be in accordance with the generality of the Muslims, and the other one to be in opposition to them, which one of these Hadith shall we take by?' He^{asws} said: 'That, which is against the generality of the Muslims for there will be guidance therein'. I said, 'May I be your^{asws}

sacrifice, what if both the Ahadith are in accordance with the generality of the Muslims?' He^{asws} said: 'Look to what their governors and judges are deciding by the most, ignore these and take to the others'.

I said. 'What if their governors make use of both these Hadith equally?' He^{asws} said: 'If that were to be the case, wait until you meet your Imam^{asws} for staying away in doubtful matters is better than indulging in destruction'.

Ahadith Specific to those who had to Observe Taqueeya:

[33335] وعن علي بن محمد ، عن سهل بن زياد ، عن ابن محبوب ، عن علي بن رباب ، عن أبي عبيدة ، عن أبي جعفر (عليه السلام) ، قال : قال لي : يا زياد ! ما تقول لو أفتينا رجلاً ممن يتولانا بشيء من التقية ؟ قال : قلت له : أنت أعلم ، جعلت فداك ، قال : إن أخذ به فهو خير له وأعظم أجراً

H 33335 – And from Ali Bin Muhammad, from Sahl Bin Ziyad, from Ibn Mahboub, from Ali Bin Ra'ib, who narrates from Abu Ubeydat:

Abu Ja'far^{asws} said: 'O Ziyad! What do you say about a man that we issue a verdict to about a matter on the basis of 'Taqiya (dissimulation)?' I said, 'You^{asws} know better, may I be your^{asws} sacrifice!' He^{asws} said: 'If he were to act in accordance with that it will be better for him and (will receive) a significant Reward'.

قال : وفي رواية أخرى : إن أخذ به اجر ، وإن تركه - والله - أثم .

In another narration, he^{asws} said: 'If he acts by it there is Reward for him, and if he were to avoid it - by Allah^{azwj} – it is a sin'.

[33336] وعن محمد بن يحيى ، عن أحمد بن محمد بن عيسى ، عن محمد بن سنان ، عن نصر الخثعمي ، قال : سمعت أبا عبدالله (عليه السلام) يقول : من عرف أنا لا نقول إلا حقاً ، فليكتف بما يعلم منا ، فإن سمع منا خلاف ما يعلم ، فليعلم أن ذلك دفاع منا عنه .

H 33336 – And from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Nasr Khasa'my who said:

'I heard Abu Abd Allah^{asws} say: 'One who understands that we^{asws} do not say anything but the truth, he should be satisfied with what he learns from us^{asws}. If he hears something that is against what he knows, he should know that it is our^{asws} defence for him'.

[33337] وعن عدة من أصحابنا ، عن أحمد بن محمد ، عن عثمان ابن عيسى ، عن أبي أيوب الخزاز ، عن محمد بن مسلم ، عن أبي عبدالله (عليه السلام) ، قال : قلت له : ما بال أقوام يروون عن فلان وفلان ، عن رسول الله (صلى الله عليه وآله) ، لا يهتمون بالكذب ، فيجيء منكم خلافه ؟ قال : إن الحديث ينسخ كما ينسخ ، القرآن .

H 33337 – And from a number of our companions, from Ahmad Bin Muhammad, from Usman Ibn Isa, from Abu Ayyub Al Kharraz, from Muhammad Bin Muslim who says:

I said to Abu Abd Allah^{asws} 'what is it that the people are narrating from so and so from the Messenger of Allah^{saww} and we cannot accuse them of lying, and

that which is from you^{asws} is against that?' He^{asws} said: 'The Ahadith get abrogated like the Quran gets abrogated'.

One Must Wait until he Finds the Authentic Hadith:

[33338] وعن علي بن إبراهيم ، عن أبيه ، عن عثمان بن عيسى ، والحسن بن محبوب جميعا ، عن سماعة ، عن أبي عبدالله (عليه السلام) ، قال : سألته عن رجل ، اختلف عليه رجلان من أهل دينه في أمر ، كلاهما يرويه ، أحدهما يأمر بأخذه ، والآخر ينهاه عنه ، كيف يصنع ؟ قال : يرجئه حتى يلقي من يخبره ، فهو في سعة حتى يلقاه .

H 33338 – And from Ali Bin Ibrahim, from his father, from Usman Bin Isa, and Al Hassan Bin Mahboub altogether having heard:

When it was asked from Abu Abd Allah^{asws} about the man, for whom there is a dispute about the differing orders of two men of his religion, both of them narrate to him, one of them orders him to do something and the other one forbids him, how does he act? He^{asws} said: 'He should abstain until such time as he meets someone who gives him the Hadith. He should wait until he meets him'.

One Must Act on a Hadith which is Closer to his Time:

[33340] وعنه ، عن أبيه ، عن عثمان بن عيسى ، عن الحسين بن المختار ، عن بعض أصحابنا ، عن أبي عبدالله (عليه السلام) ، قال : أرأيتك لو حدثتك بحديث العام ، ثم جئتني من قابل فحدثتك بخلافه ، بأيهما كنت تأخذ ؟ قال : كنت أخذ بالأخير ، فقال لي : رحمك الله

H 33340 – And from him, from his father, from Usman Bin Isa, from Al Husayn Bin Al Mukhtar, from one of our companions, who have narrated the following from Abu Abd Allah^{asws}:

'If I^{asws} were to give you a Hadith and a year later you come to me and I^{asws} give to you a Hadith different to that previous one, which one of these will you act by?' I said, 'The latter one'. He^{asws} said to me: 'May Allah^{azwj} have Mercy on you'.

[33341] وعنه ، عن أبيه ، عن إسماعيل بن مرار ، عن يونس ، عن داود بن فرق ، عن المعلى بن خنيس ، قال : قلت لأبي عبدالله (عليه السلام) : إذا جاء حديث عن أولكم وحديث عن آخركم ، بأيهما نأخذ ؟ فقال : خذوا به حتى يبلغكم عن الحي ، فإن بلغكم عن الحي فخذوا بقوله ، قال : ثم قال أبو عبدالله (عليه السلام) : إنا - والله - لا ندخلكم إلا فيما يسعكم .

H 33341 – And from him, from his father, from Ismail Bin Maraar, from Yunus, from Dawood Bin Farqad, from Al Moala Bin Khunays who says:

I said to Abu Abd Allah^{asws}, 'A Hadith comes to us from the former one of you^{asws} and a Hadith comes from the later one of you^{asws}, which one shall we take?' He^{asws} said: 'Take it until such times as one Hadith comes to you from a living one^{asws}. When you are told something by a living one^{asws} grab his^{asws} speech'.

Then Abu Abd Allah^{asws} said: 'I^{asws} – by Allah^{azwj}! – do not place you in what is beyond your capacity'.

[33342] قال الكليني : وفي حديث آخر : خذوا بالاحداث .

H 33342 – Kulayni said, 'And in another Hadith it is "Take by the (new) Hadith".'

Differences in Ahadith to be Verified by the Quran and Other Ahadith:

[33380] محمد بن مسعود العياشي في (تفسيره) عن سدير قال : قال أبو جعفر وأبو عبدالله (عليهما السلام) : لا تصدق علينا ، إلا ما وافق كتاب الله وسنة نبيه (صلى الله عليه وآله) .

H 33380 – Muhammad Bin Mas'ud Al Ayyashi in his commentary (Tafseer) from Sudeyr said that Abu Abd Allah^{asws} said:

'Do not ratify to us^{asws} anything except for that which is in agreement with the Book of Allah^{azwj} and the Sunnah of His^{azwj} Prophet^{saww}'.

[33343] وعنه ، عن أبيه ، عن النوفلي ، عن السكوني ، عن أبي عبدالله (عليه السلام) ، قال : قال رسول الله (صلى الله عليه وآله) : إن على كل حق حقيقة ، وعلى كل صواب نورا ، فما وافق كتاب الله فخذوه ، وما خالف كتاب الله فدعوه .

H 33343 – And from him, from his father, from Al Nawfaly, from Al Sakuny who says:

Abu Abd Allah^{asws} said: 'The Messenger of Allah^{saww} said: 'Surely on every truth there is reality, and on every correct thing there is a light. Whatever is in agreement with the Book of Allah^{azwj} take hold of it, and that which is against the Book of Allah^{azwj}, leave it'.

[33344] وعن محمد بن يحيى ، عن عبدالله بن محمد ، عن علي ابن الحكم ، عن أبان بن عثمان ، عن عبدالله بن أبي يعفور ، قال : وحدثني الحسين بن أبي العلاء ، أنه حضر ابن أبي يعفور في هذا المجلس ، قال : سألت أبا عبدالله (عليه السلام) عن اختلاف الحديث ، يرويه من نثق به ، ومنهم من لا نثق به ، قال : إذا ورد عليكم حديث فوجدتم له شاهدا من كتاب الله أو من قول رسول الله (صلى الله عليه وآله) ، وإلا فالذي جاءكم به أولى به .

H 33344 – And from Muhammad Bin Yahya, from Abdullah Bin Muhammad, from Ali Ibn Al Hakam, from Aban Bin Usman, from Abdullah Bin Abu Ya'four who said that it was narrated to him from Al Husayn Bin Abu Al A'la, who was present with Ibn Abu Ya'four in this gathering, says:

'I asked Abu Abd Allah^{asws} about the differences in Hadith, narrated from one whom we trust and from those whom we do not trust'. He^{asws} said: 'If a Hadith is referred to you and you find a witness for it from the Book of Allah^{azwj} or from the statements of the Messenger of Allah^{saww}, then its authentic, otherwise give it back to the one who brought it'.

[33345] وعنه ، عن أحمد بن محمد بن عيسى ، عن ابن فضال ، عن علي بن عتبة ، عن أيوب بن راشد ، عن أبي عبدالله (عليه السلام) ، قال : ما لم يوافق من الحديث القرآن فهو زخرف .

H 33345 – And from him, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazaal, from Ali Bin Uqba, from Ayyub Bin Rashid who narrates:

Abu Abd Allah^{asws} said: 'Any Hadith which is not in accordance with the Quran is invalid'.

[33346] وعن علي بن إبراهيم ، عن محمد بن عيسى بن عبيد ، عن يونس بن عبد الرحمن ، عن أبي جعفر الاحول ، عن أبي عبدالله (عليه السلام) ، قال : لا يسمع الناس حتى يسألوا ، ويتفقوا ، ويعرفوا إمامهم ، ويسمعهم أن يأخذوا بما يقول وإن كان تقيّة . أقول : قد عرفت وجهه .

H 33346 – And from Ali Bin Ibrahim, from Muhammad Bin Isa Bin Ubeyd, from Yunus Bin Abd Al Rahmaan, from Abu Ja'far Al-Howl says:

Abu Abd Allah^{asws} said: 'The people have no option but to ask us^{asws}, and ponder, and recognise their Imam^{asws}, and it for them to act in accordance with what he^{asws} says, although it may have been due to dissimulation'.

[33347] وعن عدة من أصحابنا ، عن أحمد بن محمد بن خالد ، عن أبيه ، عن النضر بن سويد ، عن يحيى الحلبي ، عن أيوب بن الحر ، قال : سمعت أبا عبدالله (عليه السلام) يقول : كل شيء مردود إلى الكتاب والسنة ، وكل حديث لا يوافق كتاب الله فهو زخرف .

H 33347 – And from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Ayyub Bin Al Har who says:

I heard Abu Abd Allah^{asws} say: 'All things are referred to the Book and the Sunnah, and every Hadith that is not in accordance with the Book of Allah^{azwj} is invalid'.

[33348] وعن محمد بن إسماعيل ، عن الفضل بن شاذان ، عن ابن أبي عمير ، عن هشام بن الحكم وغيره ، عن أبي عبدالله (عليه السلام) ، قال : خطب النبي (صلى الله عليه وآله) بمنى ، فقال : أيها الناس ! ما جاءكم عني يوافق كتاب الله فأنا قلته ، وما جاءكم يخالف كتاب الله فلم أقله .

H 33348 – And from Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Ibn Abu Umeyr, from Hisham Bin Al Hakam who says:

Abu Abd Allah^{asws} said: 'In a sermon, the Messenger of Allah^{saww} at Mina, said: 'O people! Whatever comes to you, which is in accordance with the Book of Allah^{azwj}, I^{saww} have said it. But that which comes to you in opposition to the Book of Allah^{azwj}, I^{saww} have not said it'.

[33349] وبهذا الاسناد عن ابن أبي عمير ، عن بعض أصحابه ، قال : سمعت أبا عبدالله (عليه السلام) يقول : من خالف كتاب الله وسنة محمد (صلى الله عليه وآله) فقد كفر .

H 33349 – And by this chain from Ibn Abu Umeyr, from one of his companions has said:

I heard Abu Abd Allah^{asws} say: 'One who is against the Book of Allah^{azwj} and the Sunnah of the Messenger of Allah^{saww} has disbelieved'.

[33350] وعن محمد بن يحيى ، عن أحمد بن محمد بن عيسى ، عن الحسن بن محبوب ، عن هشام بن سالم ، عن أبي عمرو الكناني قال : قال لي أبو عبدالله (عليه السلام) : يا ابا عمرو ! رأيت لو حدثتك بحديث

، أو أفيتيتك بفتيا ، ثم جئتني بعد ذلك فسألتني عنه ، فأخبرتني بخلاف ما كنت أخبرتك ، أو أفيتيتك بخلاف ذلك ، بأيهما كنت تأخذ ؟ قلت : بأحدثهما ، وأدع الآخر ، فقال : قد أصبت يا با عمرو ، أباي الله إلا أن يعبد سرا ، أما والله لئن فعلتم ذلك إنه لخير لي ولكم ، أباي الله عز وجل لنا في دينه إلا التقية .

H 33350 – And from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Hisham Bin Saalim, from Abu Umeyr and Al Kanany who says:

Abu Abd Allah^{asws} said to me: 'O Abu Amro! What would you think if I^{asws} were to narrate to you a Hadith or issue a verdict, then you come back to me afterwards and ask me^{asws} about it, I^{asws} inform you the opposite of what I^{asws} had informed you of before, or issue a verdict opposite to what I^{asws} had issued before, which one of these two would you adhere to?'

I said: 'The Hadith that you have just given me and leave the other one'. He^{asws} said: 'You are right O Abu Amro! Allah^{azwj} does not Accept but if you worship in secret. By Allah^{azwj}! If you were to act like that it would be better for me^{asws} and for all of you. Allah^{azwj} Mighty and Majestic does not Accept from us^{asws} in His^{azwj} Religion except by 'التقية' dissimulation'.

[33351] وعنه ، عن أحمد ، عن علي بن الحكم ، عن عبدالله بن بكير ، عن رجل ، عن أبي جعفر (عليه السلام) - في حديث - قال : إذا جاءكم عنا حديث ، فوجدتم عليه شاهداً ، أو شاهدين من كتاب الله ، فخذوا به ، وإلا فقفوا عنده ، ثم ردوه إلينا ، حتى يستبين لكم .

H 33351 – And from him, from Ahmad, from Ali Bin Al Hakam, from Abdullah Bin Bakeer, from a man who says:

Abu Ja'far^{asws} – in a Hadith – said: 'If there comes to you from us^{asws} a Hadith, you find a witness for it or two witnesses from the Book of Allah^{azwj}, take by it otherwise stand still, then return it back to us^{asws}, until its clarification comes to you'.

[33353] محمد بن علي بن الحسين بإسناده عن داود بن الحصين ، عن أبي عبدالله (عليه السلام) في رجلين اتفقا على عدلين ، جعلاهما بينهما في حكم ، وقع بينهما فيه خلاف ، فرضيا بالعدلين ، فاختلف العدلان بينهما ، عن قول أيهما يمضي الحكم ؟ قال : ينظر إلى أفقهما وأعلمهما بأحاديثنا وأورعهما ، فينفذ حكمه ، ولا يلتفت إلى الآخر .

H 33353 – Muhammad Bin Ali Bin Al-Husayn by his chain from Dawood Bin Al Hasayn, who says:

Abu Abd Allah^{asws} regarding two people who agree on the appointment of two just persons who issue decisions which are different, and they are happy with the fairness of the two judges, which of the two decisions have to be implemented?' He^{asws} said: 'Look at their understanding and knowledge of our^{asws} Ahadith and whoever is better, implement his decision and do not pay attention to the other one'.

[33354] وفي (عيون الأخبار) عن أبيه ، ومحمد بن الحسن بن أحمد بن الوليد جميعا ، عن سعد بن عبدالله ، عن محمد بن عبدالله المسمعي ، عن أحمد بن الحسن الميثمي ، أنه سأل الرضا (عليه السلام) يوماً وقد اجتمع عنده قوم من أصحابه ، وقد كانوا يتنازعون في الحديثين المختلفين عن رسول الله (صلى الله عليه وآله) في الشيء الواحد ، فقال (عليه السلام) : إن الله حرم حراماً ، وأحل حلالاً ، وفرض فرائض ، فما جاء

في تحليل ما حرم الله ، أو في تحريم ما أحل الله ، أو دفع فريضة في كتاب الله رسمها بين قائم بلا ناسخ نسخ ذلك ، فذلك ما لا يسع الأخذ به ، لأن رسول الله (صلى الله عليه وآله) لم يكن ليحرم ما أحل الله ، ولا ليحلل ما حرم الله ، ولا ليغير فرائض الله وأحكامه ، كان في ذلك كله متبعا مسلما مؤديا عن الله ، وذلك قول الله : (أن أتبع إلا ما يوحى إلي) فكان (عليه السلام) متبعا لله ، مؤديا عن الله ما أمره به من تبليغ الرسالة ،

H 33354 – And in Uyoon Al-Akhbaar from his father, and Muhammad Bin Al-Hassan Bin Ahmad Bin Al Waleed altogether, from Sa'd Bin Abdullah. From Muhammad Bin Abdullah Al-Masmaie, from Ahmad Bin Al-Hassan Al-Maysami who says:

I asked Al-Reza^{asws} on a day in which there was a gathering with him^{asws} of his^{asws} companions, and they were discussing about two different Hadith on the same issue from the Messenger of Allah^{saww}.

He^{asws} said: 'Allah^{azwj} has Prohibited the prohibitions, and Permitted the permissibles, and Obligated the obligations. What has come in the permissibility of what has been Prohibited by Allah^{azwj}, or in the prohibition of what has been made Permissible by Allah^{azwj}, or in refutation of an obligation in the Book of Allah^{azwj}, then is it clearly an abrogation of that which has been abrogated.

That does not give anyone the leeway to act by it, because the Messenger of Allah^{saww} did not come to prohibit that which was made Permissible by Allah^{azwj} nor to permit that which was Prohibited by Allah^{azwj}, nor to alter what Allah^{azwj} had Obligated or His^{azwj} Orders. In that he^{saww} submissively followed what Allah^{azwj} has Called to, and that is in the Words of Allah^{azwj} **"I do not follow aught save that which is revealed to me" 6:50** He^{saww} was a follower of Allah^{azwj}, called to the Orders from Allah^{azwj} in the propagation of the Message'.

قلت : فانه يرد عنكم الحديث في الشيء عن رسول الله (صلى الله عليه وآله) مما ليس في الكتاب ، وهو في السنة ، ثم يرد خلافة ، فقال : كذلك قد نهى رسول الله (صلى الله عليه وآله) عن أشياء ، نهى حرام فوافق في ذلك نهيه نهى الله ، وأمر بأشياء فصار ذلك الأمر واجبا لازما كعدل فرائض الله ، فوافق في ذلك أمره أمر الله ، فما جاء في النهي عن رسول الله (صلى الله عليه وآله) نهى حرام ، ثم جاء خلافة لم يسغ استعمال ذلك ، وكذلك فيما أمر به ، لانا لا نرخص فيما لم يرخص فيه رسول الله (صلى الله عليه وآله) ولا نأمر بخلاف ما أمر به رسول الله (صلى الله عليه وآله) إلا لعل خوف ضرورة ، فأما أن نستحل ما حرم رسول الله (صلى الله عليه وآله) ، أو نحرم ما استحل رسول الله (صلى الله عليه وآله) ، فلا يكون ذلك أبدا ، لانا تابعون لرسول الله (صلى الله عليه وآله) ، مسلمون له ، كما كان رسول الله (صلى الله عليه وآله) تابعا لأمر ربه ، مسلما له ،

I said: 'If a Hadith comes from you^{asws} regarding a matter from the Messenger of Allah^{saww} for which nothing can be found in the Book, and this now becomes the Sunnah, then a different one (Hadith) gets referred to us'. He^{asws} said: 'In this way the Messenger of Allah^{saww} stopped you from something which was prohibited in those Prohibitions of Allah^{azwj}, and gave the order for something from all the orders and they became the necessary like the Obligations from Allah^{azwj}. In that order was the Order of Allah^{azwj}.

So, when a prohibition came from the Messenger of Allah^{saww} and then something different comes up it should not be brought into use, and similarly is the case of what he^{saww} ordered, for we^{asws} do not give leeway in a matter in

which the Messenger of Allah^{saww} has not given leeway nor do we^{asws} issue any orders which are different from the orders given by the Messenger of Allah^{saww}, or prohibit that which was permitted by the Messenger of Allah^{saww}. This will never be the case, ever, for we^{asws} are the followers of the Messenger of Allah^{saww}, submitting to him^{saww}, just like the Messenger of Allah^{saww} is a follower of the Orders of his^{saww} Lord^{azwj}, submitting to Him^{azwj}.

وقال الله عزَّ وجلَّ : (وما آتاكم الرسول فخذوه وما نهاكم عنه فانتهوا) وإن الله نهى عن أشياء ، ليس نهى حرام ، بل إعافه وكراهة ، وأمر بأشياء ليس بأمر فرض ولا واجب بل أمر فضل ورجحان في الدين ، ثم رخص في ذلك للمعلول وغير المعلول ، فما كان عن رسول الله (صلى الله عليه وآله) نهى إعافه ، أو أمر فضل ، فذلك الذي يسع استعمال الرخصة فيه ، إذا ورد عليكم عنا الخير فيه باتفاق ، يرويه من يرويه في النهي ، ولا ينكره ، وكان الخبران صحيحين معروفين باتفاق الناقله فيهما ، يجب الأخذ بأحدهما ، أو بهما جميعاً ، أو بأيهما شئت وأحببت ، موسع ذلك لك من باب التسليم لرسول الله (صلى الله عليه وآله) ، والرد إليه وإلينا ، وكان تارك ذلك من باب العناد والانكار وترك التسليم لرسول الله (صلى الله عليه وآله) مشركاً بالله العظيم ،

And Allah^{azwj} Mighty and Majestic Says **"and whatever the Messenger gives you, accept it, and from whatever he forbids you, keep back" 59:7** Surely, Allah^{azwj} has Stopped us from certain things but they are not Prohibitions but rather it is disliked and abhorrent, and Ordered to do something does not mean that it is an obligation but it could be a preferable act and getting you to concentrate in the Religion, then leeway has been given for the healthy and the non-healthy ones. That which came from the Messenger of Allah^{saww} as prohibition based on abhorrence or an order based on preference, those are the ones in which width has been allowed in its usage. If a Hadith from us^{asws} gets referred to you which coincides with that, and it has been narrated from the one who has also narrated the prohibition, and has not denied it, and both these Hadith were to be correct and well known and coincide as such and have been copied down, it is obligatory upon you to take to one of them, or both of them together, or any one of them that you like. The leeway that has been afforded to you in this regard is from the door of submission to the Messenger of Allah^{saww}, and to refer the matters to him^{saww} and to us^{asws}, and the avoidance of that is from the door of enmity and denial and the avoidance of submission to the Messenger of Allah^{saww}, is a polytheist by Allah^{azwj} the Magnificent'.

فما ورد عليكم من خبرين مختلفين فاعرضوهما على كتاب الله ، فما كان في كتاب الله موجوداً حلالاً ، أو حراماً فاتبعوا ما وافق الكتاب ، وما لم يكن في الكتاب ، فاعرضوه على سنن رسول الله (صلى الله عليه وآله) ، فما كان في السنة موجوداً منهياً عنه نهى حرام ، وأموراً به عن رسول الله (صلى الله عليه وآله) أمر إلزام فاتبعوا ما وافق نهى رسول الله (صلى الله عليه وآله) وأمره ، وما كان في السنة نهى إعافه أو كراهة ، ثم كان الخبر الأخير خلافه فذلك رخصة فيما عافه رسول الله (صلى الله عليه وآله) وكراهه ، ولم يحرمه ، فذلك الذي يسع الأخذ بهما جميعاً ، وبأيهما شئت وسعك الاختيار من باب التسليم والاتباع والرد إلى رسول الله (صلى الله عليه وآله) ، وما لم تجدوه في شيء من هذه الوجوه ، فردوا إلينا علمه فنحن أولى بذلك ، ولا تقولوا فيه بآرائكم ، وعليكم بالكف والتثبت والوقوف ، وأنتم طالبون باحثون ، حتى يأتيكم البيان من عندنا .

When two Ahadith get referred to you which are different, present both of them to the Book of Allah^{azwj}. If you were to find in the Book of Allah^{azwj} the Permissibility of it, or a Prohibition for it, follow that which is in agreement with the Book, and if there is nothing in the Book, present it to the Sunnah of the Messenger of Allah^{saww}. If there is present in it the prohibition, then it is forbidden, and if there is an order for it from the Messenger of Allah^{saww}, it is

necessary for you to follow that which is in agreement with the prohibition of the Messenger of Allah^{saww} and his^{saww} orders. And if the prohibition in the Sunnah is based on abhorrence, then comes a Hadith which is different from it, that is where leeway has been given by the Messenger of Allah^{saww}, for he has disliked it but it is not a prohibition.

That is where width has been allowed to take from all of them that which you like from the door of submission and following and the referring matters to the Messenger of Allah^{saww}. And if you were not to find anything from these perspectives, return the matter back to us^{asws} the knowledge of it for we^{asws} are the first ones to deal with that, and do not give your opinions on these matters, and it is on you to keep away, and remain steadfast and abstention, and you are only seekers who carry out research until clarification comes to you from us^{asws}.

Ahadith should be Treated the Same Way as Verses of the Quran:

[33355] وعن أبيه ، عن علي بن إبراهيم ، عن أبيه ، عن أبي حيون مولى الرضا ، عن الرضا (عليه السلام) ، قال : من رد متشابه القرآن إلى محكمه ، فقد هدي إلى صراط مستقيم ، ثم قال (عليه السلام) : إن في أخبارنا محكما كمحكم القرآن ، ومتشابهها كمتشابه القرآن ، فردوا متشابهها إلى محكمها ، ولا تتبعوا متشابهها دون محكمها ، فتضلوا .

H 33355 – And from his father, from Ali Bin Ibrahim, from his father, from Abu Hayoun who says:

Al-Reza^{asws}, said: 'One who refers the allegorical of the Quran to its decisive will be guided to the Straight Path'. Then said: 'Surely in our^{asws} Ahadith there are decisive ones like the decisive ones of the Quran, and there are allegorical ones like the allegorical ones of the Quran. Refer the allegorical ones to the decisive ones, and do not follow the allegorical ones without the decisive ones, or you will go astray'.

Other's Actions are always Contrary to Ahadith of Masomeen^{asws}:

[33356] وعن علي بن أحمد البرقي ، ومحمد بن موسى البرقي ، ومحمد بن علي ماجيلويه ، ومحمد بن علي بن هاشم ، وعلي بن عيسى المجاور كلهم ، عن علي بن محمد ماجيلويه ، عن أحمد بن محمد بن خالد ، عن أحمد بن محمد السيار ، عن علي بن أسباط ، قال : قلت للرضا (عليه السلام) : يحدث الأمر لا أجد بدا من معرفته ، وليس في البلد الذي أنا فيه أحد أستفتيه من مواليك ، قال : فقال : أنت فقيه البلد فاستفته من أمرك ، فإذا أفتاك شيء فخذ بخلافه ، فإن الحق فيه .

H 33356 – And from Bin Ahmad Al Barqy, and Muhammad Bin Musa Al Barqy, and Muhammad Bin Ali Majaylawiya, and Muhammad Bin Ali Bin Hisham, and Ali Bin Isa Al Majaawar altogether, from Ali Bin Muhammad Majaylawiya, from Ahmad Bin Muhammad Bin Khalid, from Ahmad Bin Muhammad Al Sayyari, from Ali Bin Isbaat who says:

'I said to Al-Reza^{asws}, 'I come across an issue which I do not understand, and there is no one in the city from those that love you^{asws} that I can benefit from'.

He^{asws} said: 'Go to the Faqih of the city who would issue a Fatwa on this matter, then act opposite to it, for the truth is in this'.

Why One Needs to Act Contrary to the Traditions of Others:

[33357] وعن أبيه ، عن أحمد بن إدريس ، عن أبي إسحاق الأرجاني رفعه قال : قال أبو عبدالله (عليه السلام) : أتدري لم أمرتم بالأخذ بخلاف ما تقول العامة ؟ فقلت : لا أدري ، فقال : إن عليا (عليه السلام) لم يكن يدين الله بدين ، إلا خالفت عليه الامة إلى غيره ، إرادة لا يبطال أمره ، وكانوا يسألون أمير المؤمنين (عليه السلام) عن الشيء الذي لا يعلمونه ، فإذا أفتاهم ، جعلوا له ضدا من عندهم ، ليلبسوا على الناس .

H 33357 – And from his father, from Ahmad Bin Idrees, from Abu Is'haq Arjany in a chain going up to Abu Abd Allah^{asws}.

Abu Abd Allah^{asws} said: 'Do you know why you have been ordered to act against what the generality of the Muslims say?' I said, 'I do not know'.

He^{asws} said: 'Surely Ali^{asws} did not present the Religion of Allah^{azwj} but that the generality of the Muslims referred to others intending to invalidate his^{asws} orders. And they used to ask the Amir-ul-Momineen^{asws} about a matter which they did not know about, he^{asws} used to issue a verdict to them, they used to give the opposite of that to the people'.

[33358] وفي كتاب (صفات الشيعة) عن أبيه ، عن علي بن إبراهيم ، عن أبيه ، عن علي بن معبد ، عن الحسين بن خالد ، عن الرضا (عليه السلام) ، قال : شيعتنا المسلمون لأمرنا ، الاخذون بقولنا ، المخالفون لأعدائنا ، فمن لم يكن كذلك فليس منا .

H 33358 – And in the book Sifaat Al Shia from his father, from Ali Bin Ibrahim, from his father, from Ali Bin Ma'bad, from Al Husayn Bin Khalid who narrates the following:

Al-Reza^{asws} said: 'Our^{asws} Shiites are submitters to our^{asws} orders, and they take to our^{asws} statements, are in opposition to our^{asws} enemies. The ones who are not like that are not from amongst us^{asws}.'

A True Shia Should only Follows the Ahadith:

[33359] وعن محمد بن علي ماجليويه ، (عن عمه ، عن محمد ابن أبي القاسم) عن محمد بن سنان ، عن المفضل بن عمر ، قال : قال الصادق (عليه السلام) : كذب من زعم أنه من شيعتنا ، وهو متمسك بعروة غيرنا .

H 33359 – And from Muhammad Bin Ali Majalaywayh, from his uncle, from Muhammad Ibn Abu Al Qasim, from Muhammad Bin Sinan, from Al-Mufazzal Ibn Umar who says:

Al-Sadiq^{asws} said: 'He has lied, who claims that he is from our^{asws} Shiites, but he holds on to someone else's hand'.

[33360] وفي (معاني الأخبار) عن أبيه ، ومحمد بن الحسن جميعا ، عن سعد ، والحميري ، وأحمد بن إدريس ، ومحمد بن يحيى كلهم ، عن أحمد بن محمد بن خالد ، عن علي بن حسان ، عن ذكره ، عن داود بن فرقد ، قال : سمعت أبا عبدالله (عليه السلام) يقول : أنتم أفقه الناس إذا عرفتم معاني كلامنا ، إن الكلمة لتصرف على وجوه ، فلو شاء إنسان لصرف كلامه كيف شاء ، ولا يكذب .

H 33360 – An in Ma'ani Al-Akhbaar from his father, and Muhammad Bin Al Hassan altogether, from Sa'd, and Al-Humeyri, and Ahmad Bin Idrees, and Muhammad Bin Yahya all of them, from Ahmad Bin Muhammad Bin Khalid, from Ali Bin Hisan, been mentioned from Dawood Bin Farqd who says:

I heard Abu Abd Allah^{asws} say: 'You all are understanding people who understand the meaning of our^{asws} words. Surely, the words can be used in different perspectives. If a man wants he can use his words as he likes and he will not be lying'.

[33362] سعيد بن هبة الله الراوندي في (رسالته) التي ألفها في أحوال أحاديث أصحابنا وإثبات صحتها ، عن محمد ، وعلي ابني علي بن عبد الصمد ، عن أبيهما ، عن أبي البركات علي بن الحسين ، عن أبي جعفر ابن بابويه ، عن أبيه ، عن سعد بن عبدالله ، عن أيوب بن نوح ، عن محمد ابن أبي عمير ، عن عبد الرحمن بن أبي عبدالله ، قال : قال الصادق (عليه السلام) : إذا ورد عليكم حديثان مختلفان فاعرضوهما على كتاب الله ، فما وافق كتاب الله فخذوه ، وما خالف كتاب الله فردوه ، فإن لم تجدوهما في كتاب الله فاعرضوهما على أخبار العامة ، فما وافق أخبارهم فخذوه ، وما خالف أخبارهم فخذوه .

H 33362 – Saeed Bin Habtullah Al Rawandy in his letter which he has written the conditions of the Hadith of our companions and established their strength, from Muhammad, and Ali Bin Abdul Samad, from their fathers, from Abu Al-Barkat Ali Bin Al Husayn, from Abu Ja'far Ibn Babuwayh, from his father, from Sa'd Bin Abdullah, from Ayoub Bin Nuh, from Muhammad Ibn Abu Umeyr, from Abdul Rahman Bin Abu Abd Allah who says:

Al-Sadiq^{asws} said: 'If two differing Ahadith get referred to you then present both of them to the Book of Allah^{azwj}. If they are in agreement with the Book of Allah^{azwj}, take them, and if they are against the Book of Allah^{azwj} leave them. If you do not find about them in the Book of Allah^{azwj}, present them both to the Ahadith of the generality of the Muslims, whatever is in agreement with what they transmit leave it, and whatever goes against their narrations, take it'.

[33363] وبالإسناد عن ابن بابويه ، عن محمد بن الحسن ، عن الصفار ، عن أحمد بن محمد بن عيسى ، عن رجل ، عن يونس بن عبد الرحمن ، عن الحسين بن السري ، قال : قال أبو عبدالله (عليه السلام) : إذا ورد عليكم حديثان مختلفان فخذوا بما خالف القوم .

H 33363 – And by it chain from Ibn Babuway, from Muhammad Bin Al Hasan, from Al Saffar, from Ahmad Bin Muhammad Bin Isa, from a man, from Yunus Bin Abdul Al Rahman, from Al Hassan Bin Al-Sarry who says:

Abu Abd Allah^{asws} said: 'If two differing Ahadith get referred to you, take the one that goes against the people'.

[33364] وعنه ، عن محمد بن موسى بن المتوكل ، عن السعد آبادي ، عن أحمد بن أبي عبدالله ، عن ابن فضال ، عن الحسن بن الجهم ، قال : قلت للعبد الصالح (عليه السلام) : هل يسعنا فيما ورد علينا منكم إلا التسليم لكم ؟ فقال : لا والله لا يسعكم إلا التسليم لنا ، فقلت : فيروى عن أبي عبدالله (عليه السلام) شيء ، ويروى عنه خلافه ، فبأيهما نأخذ ؟ فقال : خذ بما خالف القوم ، وما وافق القوم فاجتنبه .

H 33364 – And from him, from Muhammad Bin Musa Bin Al Mutawakal, from Al Sa'd Ibaadi, from Ahmad Bin Abu Abd Allah, from Ibn Fazaal, from Al Hassan Bin Al Jaham who says:

'I said to Abd Al-Saleh^{asws}, 'Is there any option for us in the matters that get referred to us from you^{asws} except to submit to you^{asws}? He^{asws} said: 'No, by

Allah^{azwj}! You have no option except for submitting to us^{asws}. I said, 'A narration comes from Abu Abd Allah^{asws} about something, and a narration comes from you^{asws} different to that, which of these two shall we take?'

He^{asws} said: 'Take that which is against the people, and the one which is in agreement with the people, stay away from it'.

[33365] وعنه ، عن أبيه ، عن سعد ، عن أحمد بن محمد ، عن ابن أبي عمير ، عن علي بن أبي حمزة ، عن أبي بصير ، عن أبي عبدالله (عليه السلام) ، قال : ما أنتم - والله - على شيء مما هم فيه ، ولا هم على شيء مما أنتم فيه ، فخالفهم فما هم من الحنفية على شيء .

H 33365 – And from him, from his father, from Sa'd, from Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Ali Bin Abu Hamza, from Abu Baseer who says:

Abu Abd Allah^{asws} said: 'You do not, by Allah^{azwj}, follow anything that they are on, and neither are they on anything that you are on. Oppose them, for they are not on anything correct'.

Disassociate from those who do not Disassociate from their^{asws} Enemies:

[33366] وعنه ، عن محمد بن الحسن ، عن الصفار ، عن أحمد ابن محمد ، عن ابن أبي عمير ، عن داود بن الحصين ، عن ذكره ، عن أبي عبدالله (عليه السلام) ، قال : والله ما جعل الله لأحد خيرة في اتباع غيرنا ، وأن من وافقنا خالف عدونا ، ومن وافق عدونا في قول ، أو عمل فليس منا ، ولا نحن منهم .

H 33366 – And from him, from Muhammad Bin Al Hassan, from Al Saffar, from Ahmad Ibn Muhammad, from Ibn Abu Umeyr, from Dawood Bin Al Husayn, mentioned:

Abu Abd Allah^{asws} said: 'By Allah^{azwj}! Allah^{azwj} has not Kept any good for anyone in following other than us^{asws}, and the one who is in agreement with us^{asws}, has opposed our^{asws} enemies, but the one who is in agreement with our^{asws} enemies either in speech, or action, is not from us^{asws}, nor are we^{asws} from them'.

[33367] وعنه ، عن محمد بن موسى بن المتوكل ، عن السعد آبادي ، عن أحمد بن أبي عبدالله ، عن أبيه ، عن محمد بن عبدالله ، قال : قلت للرضا (عليه السلام) : كيف نصنع بالخبرين المختلفين ؟ فقال : إذا ورد عليكم خبران مختلفان ، فانظروا إلى ما يخالف منهما العامة فخذوه ، وانظروا إلى ما يوافق أخبارهم فدعوه .

H 33367 – And from him, from Muhammad Bin Musa Bin Al Mutawakkal, from Al Sa'd labady, from Ahmad Bin Abu Abd Allah, from his father who says:

Muhammad Bin Abd Allah said to Al-Reza^{asws}, 'What shall we do with two differing Ahadith?' He^{asws} said: 'If two differing Ahadith get referred to you, look at which one is against the generality of the Muslims, take it, and look at what is in agreement with their Ahadith, leave it'.

One Must Hold Back in Confusing Matters:

[33368] وعنه ، عن أبيه ، عن سعد بن عبدالله ، عن يعقوب بن يزيد ، عن محمد بن أبي عمير ، عن جميل بن دراج ، عن أبي عبدالله (عليه السلام) ، قال : الوقوف عند الشبهة خير من الاقتحام في الهلكة ، إن على كل حق حقيقة ، وعلى كل صواب نورا ، فما وافق كتاب الله فخذوه ، وما خالف كتاب الله فدعوه .

H 33368 – And from him, from his father, from Sa'd Bin Abdullah, from Yaqoub Bin Yazeed, from Muhammad Bin Abu Umeyr, from Jameel Bin Daraaj who says:

Abu Abd Allah^{asws} said: 'Holding back in confusing matters is better than falling into destruction. For every truth there is a reality, and on all correctness there is a light. Whatsoever is in agreement with the Book of Allah^{azwj}, take it, and whatsoever is against the Book of Allah^{azwj}, leave it'.

[33369] محمد بن إدريس في آخر (السرائر) نقلا من كتاب مسائل الرجال لعلي بن محمد (عليه السلام) ، أن محمد بن علي بن عيسى كتب إليه ، يسأله عن العلم المنقول إلينا عن آبائنا وأجدادنا (عليهم السلام) ، قد اختلف علينا فيه ، فكيف العمل به على اختلافه ؟ أو الرد إليك فيما اختلف فيه ؟ فكتب (عليه السلام) : ما علمتم أنه قولنا فالزموه ، وما لم تعلموا فردوه إلينا .

H 33369 – Muhammad Bin Idrees at the end of his letter, has copied from the book Masaael Al-Rijaal to Ali Bin Muhammad^{asws}:

Muhammad Bin Isa had written to him^{asws} asking, 'About the knowledge that gets copied over to us from your forefathers^{asws}, there are differences for us therein, how shall we act upon those if there are differences? Or shall we return them to you^{asws} when there are differences in them?'

Imam^{asws} wrote back: 'When you come to know that it is our^{asws} statement it necessitates you to act by that, and that which you do not know, return them back to us^{asws}'.

[33370] الحسن بن محمد الطوسي في (الأمالي) عن أبيه ، عن المفيد ، عن جعفر بن محمد ، عن محمد بن يعقوب ، عن علي بن إبراهيم ، عن محمد بن عيسى ، عن يونس ، عن عمرو بن شمر ، عن جابر ، عن أبي جعفر (عليه السلام) - في حديث - قال : انظروا أمرنا وما جاءكم عنا ، فإن وجدتموه للقرآن موافقا فخذوا به ، وإن لم تجدوه موافقا فردوه ، وإن اشتبه الأمر عليكم فقفوا عنده ، وردوه إلينا ، حتى نشرح لكم من ذلك ما شرح لنا .

H 33370 – Al-Hassan Bin Muhammad Al Tawoos in Al Amaaly from his father, from Al Mufeed, from Ja'far Bin Muhammad, from Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Amro Bin Shmr, from Jabir who narrates:

Abu Ja'far^{asws} – in a Hadith – said: 'Look for our^{asws} orders that come to you from us^{asws}. If you find it to be in agreement with the Quran, take by it, and if you do not find for those in accordance, leave it, and in orders which you find to be confusing, abstain and refer them back to us^{asws}, until an explanation comes to you regarding that from us^{asws}'.

[33371] محمد بن الحسين الرضي في (نهج البلاغة) عن أمير المؤمنين (عليه السلام) في كتابه إلى مالك الأشتري ، قال : وارد إلى الله ورسوله ما يضللك من الخطوب ، ويشته عليك من الأمور ، فقد قال الله سبحانه لقوم أحب إرشادهم : (يا أيها الذين آمنوا أطيعوا الله وأطيعوا الرسول وأولي الأمر منكم فإن تنازعتم

في شيء فردوه إلى الله والرسول (فالرأى إلى الله الأخذ بمحكم كتابه ، والرأى إلى الرسول الأخذ بسنته الجامعة غير المتفرقة.

H 33371 – Muhammad Bin Al-Husayn Al Razi in Nahj Ul-Balagh who narrates from Amir-ul-Momineen^{asws} in his^{asws} letter to Maalik Al-Ashtar said: 'And refer to Allah^{azwj} and His^{azwj} Messenger^{saww} what you find to be difficult, and the confusion that may arise in your affairs. For the people that Allah^{azwj} Loves to Guide, has Said **"O you who believe! obey Allah and obey the Messenger and those in authority from among you; then if you quarrel about anything, refer it to Allah and the Messenger" 4:59** Referring matters to Allah^{azwj} is to take to the Decisive Verses in His^{azwj} Book, and referring matters to the Messenger^{saww} is to take to all of his^{saww} Sunnah in which there are no differences'.

One Can Act on either of the AHadith:

[33372] أحمد بن علي بن أبي طالب الطبرسي في (الاحتجاج) في جواب مكاتبة محمد بن عبدالله بن جعفر الحميري إلى صاحب الزمان (عليه السلام) - إلى أن قال (عليه السلام) : - في الجواب عن ذلك حديثان : أما أحدهما : فإذا انتقل من حالة إلى أخرى فعليه التكبير ، وأما الآخر : فإنه روي : أنه إذا رفع رأسه من السجدة الثانية ، وكبر ، ثم جلس ثم قام فليس عليه في القيام بعد القعود تكبير ، وكذلك التشهد الأول يجري هذا المجرى ، وبأيهما أخذت من باب التسليم كان صواباً .

H 33372 – Ahmad Bin Ali Bin Abu Talib Al Tabarsee in Al-Ihtijaj in the reply to the letter of Muhammad Bin Abdullah Bin Ja'far Al Humeyri to the Imam-e-Zaman^{ajfj} – to the extent that he^{asws} said: 'In the reply to that are two Hadith. One of them is that if the situation changes to the other state then you have to recite Takbeer, and as for the other one that has been narrated is that when he lifts his head from the second prostration and recites Takbeer, then sits, then stands, then there is no Takbeer to be recited on standing up after having sat, and similarly will be the case for the first Tashahhud (Bearing of testimonies), and whichever of these two that you take to from the perspective of submission would be correct'.

[33373] وعن الحسن بن الجهم ، عن الرضا (عليه السلام) ، قال : قلت له : تجيئنا الأحاديث عنكم مختلفة ، فقال : ما جاءك عنا فقس على كتاب الله عز وجل وأحاديثنا ، فإن كان يشبههما فهو منا ، وإن لم يكن يشبههما فليس منا ، قلت : يجيئنا الرجال - وكلاهما ثقة - بحديثين مختلفين ، ولا نعلم أيهما الحق ، قال : فإذا لم تعلم فموسع عليك بأيهما أخذت.

H 33373 – And from Al-Hassan Bin Al Jaham, from Al-Reza^{asws} said, when it was said to him^{asws}, 'The Hadith from you^{asws} are differing', he^{asws} said: 'What comes to you from us^{asws}, compare it to the Book of Allah^{azwj} and our^{asws} (other) Hadith.

If they are similar, then they are from us^{asws}, and if they are not similar, then they are not from us^{asws}. I said, 'There come to us two men – and both of them are reliable – with two Ahadith which differ, and we do not know which one of them is on the just'. He^{asws} said: 'If you do not know then you have been given the flexibility to take to whichever of them'.

[33374] وعن الحارث بن المغيرة ، عن أبي عبد الله (عليه السلام) ، قال : إذا سمعت من أصحابك الحديث ، وكلهم ثقة ، فموسع عليك حتى ترى القائم (عليه السلام) ، فترد إليه .

H 33374 – And from Al Haaris Bin Al Mugheera, from Abu Abd Allah^{asws}, said: 'If you hear the Hadith from your companions, and all of them are reliable, then you have the flexibility until you see Al Qaaim^{ajfj}, then refer it to him^{ajfj}'.

[33375] وعن سماعة بن مهران ، عن أبي عبد الله (عليه السلام) ، قلت : يرد علينا حديثان : واحد يأمرنا بالأخذ به ، والآخر ينهانا عنه ، قال : لا تعمل بواحد منهما حتى تلقى صاحبك فتسأله ، قلت : لابد أن نعمل (بواحد منهما) ، قال : خذ بما فيه خلاف العامة .

H 33375 – And from Sama'at Bin Mehran, from Abu Abd Allah^{asws} when it was said to him^{asws}, 'Two Hadith get referred to us, one of them orders us for something, and the other one prohibits us'.

He^{asws} said: 'Do not act upon any one of them until you meet your Master^{asws}, ask him^{asws}. I said, 'If it is necessary to act upon one of them?' He^{asws} said: 'Take to the one which is against the generality of the Muslims'.

[33376] قال : وروي عنهم (عليهم السلام) أنهم قالوا : إذا اختلفت أحاديثنا عليكم ، فخذوا بما اجتمعت عليه شيعتنا ، فانه لا ريب فيه .

H 33376 – It has been narrated from him^{asws}: 'If differences come up in our^{asws} Ahadith, take to the ones which are more known to our^{asws} Shiites, for there will be no doubt on those'.

[33377] محمد بن الحسن بإسناده عن أحمد بن محمد ، عن العباس بن معروف ، عن علي بن مهزيار قال : قرأت في كتاب لعبدالله بن محمد إلى أبي الحسن (عليه السلام) : اختلف أصحابنا في رواياتهم عن أبي عبد الله (عليه السلام) في ركعتي الفجر في السفر ، فروى بعضهم : صلها في المحمل ، وروى بعضهم : لا تصلها إلا على الأرض ، فوقع (عليه السلام) : موسع عليك بأية عملت .

H 33377 – Muhammad Bin Al-Hassan by his chain from Ahmad Bin Muhammad, from Al-Abbas Bin Ma'rouf, from Ali Bin Mahziyar who says:

'I have seen in the letter of Abd Allah Bin Muhammad to Abu Al-Hassan^{asws}, 'There are differences among our companions in the narration from Abu Abd Allah^{asws} regarding the cycles of the morning Prayer during travel. Some have narrated that they should be Prayed in the loader (on top of the camel), and some of them have narrated that they should not be Prayed except on the earth'. He^{asws} replied: 'You have the flexibility of acting upon whichever'.

[33378] وبإسناده عن محمد بن علي بن محبوب ، عن محمد بن الحسين ، عن زببان بن حكيم ، عن موسى بن أكيل ، عن أبي عبد الله (عليه السلام) ، قال : سئل عن رجل يكون بينه وبين أخ منازعة في حق ، فيتفقان على رجلين يكونان بينهما ، فحكما فاختلعا فيما حكما ، قال : وكيف يخلعان ؟ قلت : حكم كل واحد منهما للذي اختاره الخصمان ، فقال : ينظر إلى أعدلها وأفقههما في دين الله ، فيمضى حكمه .

H 33378 – And by its chain from Muhammad Bin Ali Bin Mahboub, from Muhammad Bin Al-Husayn, from Zabyan Bin Hakeem, from Musa Bin Akeel says:

Abu Abd Allah^{asws} said that he^{asws} was asked about a man and his brother who disputed in the matter of inheritance rights. They agreed to appoint two men to decide the matter, but they differed in their decision'. He^{asws} asked: 'How did they differ?' I said, 'They differed on the basis of the leeway given in the narrations'. He^{asws} said: 'Look at the one who is more just and has more understanding of the Religion of Allah^{azwj}, and go ahead with that ruling'.

[33379] وبإسناده عن الحسن بن محمد بن سماعة ، عن الحسن ابن أيوب عن ابن بكير ، عن عبيد بن زرارة ، عن أبي عبدالله (عليه السلام) ، قال : ما سمعته مني يشبه قول الناس فيه التقية ، وما سمعت مني لا يشبه قول الناس فلا تقية فيه .

H 33379 – A by his chain from Al Hassan Bin Muhammad Bin who heard from Al Hassan Ibn Ayyub from Ibn Bakeer, from Ubeyd Bin Zarara who says:

Abu Abd Allah^{asws} said: 'What you heard from me^{asws} anything which was similar to what the people say, then it was due to 'Taqqiya' (dissimulation), and what you heard from me^{asws} which was not similar to what the people say, there was no 'Taqqiya' in it'.

Chapter Eight: Virtues of a Ahadith Narrator

Virtues of a Ahadith Narrator:

[33417] وعن الحسين بن محمد ، عن أحمد بن إسحاق ، عن سعدان بن مسلم ، عن معاوية بن عمار ، قال : قلت لأبي عبدالله (عليه السلام) : رجل راوية لحديثكم - إلى أن قال : - فقال : الراوية لحديثنا (يشد به) قلوب شيعتنا أفضل من ألف عابد .

H 33417 – And from Al Husayn Bin Muhammad, from Ahmad Bin Is'haq, from Sa'd Bin Muslim, from Ma'alwiya Bin Amar who says:

'I said to Abu Abd Allah^{asws}: '(What about) a man who narrates your^{asws} Ahadith?' – until he^{asws} said: 'The narrator of our^{asws} Ahadith by which the hearts of our^{asws} Shites get strengthened is preferable to a thousand worshippers'.

[33418] وعن محمد بن الحسن ، عن سهل بن زياد ، عن ابن سنان ، عن محمد بن مروان ، عن علي بن حنظلة ، قال : سمعت أبا عبدالله (عليه السلام) يقول : اعرفوا منازل الناس على قدر رواياتهم عنا .

H 33418 – And from Muhammad Bin Al Hassan, from Sahl Bin Ziyad, from Ibn Sinan, from Muhammad Bin Marwaan, from Ali Bin Hanzala who says:

'I heard Abu Abd Allah^{asws} say: 'Recognise the status of the people in accordance with the frequency with which they narrate from us^{asws}'.

[33246] محمد بن يعقوب ، عن الحسين بن محمد ، عن أحمد بن إسحاق ، عن سعدان بن مسلم ، عن معاوية بن عمار ، قال : قلت لأبي عبدالله (عليه السلام) : رجل راوية لحديثكم ، يثبت ذلك في الناس ويسدده في قلوبهم وقلوب شيعتكم ، ولعل عابدا من شيعتكم ليست له هذه الرواية ، أيهما أفضل ؟ قال : الراوية لحديثنا ، يشد به قلوب شيعتنا أفضل من ألف عابد.

H 33246 – Muhammad Bin Yaqoub, from Al Husayn Bin Muhammad, from Ahmad Bin Is'haq, from Sa'dan Bin Muslim, from Muawiya Bin Amaarwho has narrated the following:

I said to Abu Abd Allah^{asws}, 'A man narrates your^{asws} Hadith, revives it among the people and clears the rust from their hearts and the hearts of your^{asws} Shites, and there is a worshipper from your^{asws} Shites who do not have this narration, which one is better?' He^{asws} said: 'The narrator of our^{asws} Hadith who clears the rust from the hearts of our^{asws} Shites is higher than a thousand worshippers'.

[33247] وعن محمد بن يحيى ، عن أحمد بن محمد بن عيسى ، عن محمد بن خالد ، عن أبي البختري ، عن أبي عبدالله (عليه السلام) ، قال : إن العلماء ورثة الأنبياء ، وذاك أن الأنبياء لم يورثوا درهما ولا دينارا ، وإنما أورثوا أحاديث من أحاديثهم ، فمن أخذ بشيء منها فقد أخذ حظا وافرا ، فانظروا علمكم هذا عن تأخذونه ، فإن فينا أهل البيت في كل خلف عدولاً ، ينفون عنه تحريف الغالين ، وانتحال المبطلين ، وتأويل الجاهلين .

H 33247 – And from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid, from Abu Al Bakhtary who has narrated the following:

Abu Abd Allah^{asws} said: 'Surely, the scholars^{asws} are the inheritors of the Prophets^{asws}, and that the Prophets^{asws} do not leave the inheritance of Dirhams nor the Dinars, and they leave behind their^{asws} Hadith from among their Ahadith. Whoever takes anything from these has taken a colossal measure. Look at your knowledge and see where you have taken it from. From among our posterity the People of the Household, there is a just person, who denies the alterations of the exaggerators, uncovers the impersonations of the wrongdoers, and the interpretations of the ignorant'.

[33248] وعنه ، عن أحمد ، عن عبدالله بن محمد الحجال ، عن بعض أصحابه رفعه ، قال : قال رسول الله (صلى الله عليه وآله) : تذكروا ، وتلاقوا ، وتحدثوا ، فإن الحديث جلاء للقلوب ، إن القلوب لترين كما يرين السيف ، (جلاؤه الحديد) .

H 33248 – And from him, from Ahmad, from Abdullah Bin Muhammad Al-Hijaal, from some of his companions, from a chain going up to the Rasool Allah^{saww} said:

Prophet^{saww} said: 'Remind each other, and meet with each other, and narrate Hadith to each other, for the Hadith revives the heart. Surely the hearts rusts away like the rusting of the swords'.

[33249] وعن الحسين بن محمد ، عن معلى بن محمد ، عن الحسن بن عليّ الوشاء ، عن أحمد بن عائذ ، عن أبي خديجة ، عن أبي عبدالله (عليه السلام) ، قال : من أراد الحديث لمنفعة الدنيا لم يكن له في الآخرة نصيب ، ومن أراد به خير الآخرة أعطاه الله خير الدنيا والآخرة .

H 33249 – And from Al Husayn Bin Muhammad, from Mo'ala Bin Muhammad, from Al Hassan Bin Ali Al Washa', from Ahmad Bin A'iz, from Abu Khadija who has narrated the following:

Abu Abd Allah^{asws}, said: 'One who intends from the Ahadith the profit of the world, there is no good for him in the Hereafter, and one who intends by it the good of the Hereafter, Allah^{azwj} will Grant him good of the world and the Hereafter'.

[33250] وعنه ، عن معلى ، عن محمد بن جمهور ، عن عبد الرحمن بن أبي نجران ، عن ذكره ، عن أبي عبدالله (عليه السلام) قال : من حفظ من أحاديثنا أربعين حديثاً بعثه الله يوم القيامة عالماً فقيهاً .

H 33250 – And from him, from Mo'ala, from Muhammad Bin Jamhoor, from Abdul Rahma Bin Abu Najran who has narrated the following:

Abu Abd Allah^{asws} said: 'One who memorises from our^{asws} Ahadith, forty Ahadith, Allah^{azwj} will Send him, on the Day of Judgement, as a scholar of understanding (Faqih)'.

[33251] ورواه الصدوق في (الأمالي) عن أبيه ، عن سعد بن عبدالله ، عن أحمد بن الحسين بن سعيد ، عن محمد بن جمهور العمي ، عن عبد الرحمن بن أبي نجران عن عاصم بن حميد ، عن محمد بن مسلم ، عن أبي عبدالله (عليه السلام) ، قال : من حفظ من شيعتنا أربعين حديثا بعثه الله عز وجل يوم القيامة فقيها عالما ، ولم يعذبه .

H 33251 – And it has been related by Al-Sadouq in Al-A'maali from his father, from Sa'd Bin Abdullah, from Ahmad Bin Al Husayn Bin Sa'eed. From Muhammad Bin Jamhoo Al A'mi, from Abdul Rahman Bin Abu Najran from Aasim Bin Hameed, from Muhammad Bin Muslim who has narrated the following:

Abu Abd Allah^{asws} said: 'If any one from among our^{asws} Shites memorises forty Ahadith, Allah^{azwj} Mighty and Majestic will Send him on the Day of Judgement as a scholar of understanding, and will not Punish him.

Shias are Asked to Consult the Narrators of Ahadith:

[33419] وعن محمد بن عبدالله الحميري ، ومحمد بن يحيى جميعا ، عن عبدالله بن جعفر الحميري ، عن أحمد بن إسحاق ، عن أبي الحسن (عليه السلام) ، قال : سألته وقلت : من اعامل ؟ (وعن) أخذ ؟ وقول من أقبل ؟ فقال : العمري ثقتي ، فما أدى إليك عني فعني يؤدي ، وما قال لك عني فعني يقول ، فاسمع له وأطع ، فإنه الثقة المأمون.

H 33419 – And from Muhammad Bin Abdullah Al Humeyri, and Muhammad Bin Yahya together, from Abdullah Ja'far Al Mumeyri, from Ahmad Bin Is'haq, from Abu Al-Hassan^{asws}:

I asked him^{asws}, 'On what should we act and from whom should we take? And whose speech shall we accept?' He^{asws} said: 'Al-Humeyri is reliable. Whatever he calls to you from me^{asws} is what I^{asws} have called, and what he says to you from me^{asws} is what I^{asws} have said. Listen to him and obey him, for he is reliable and trustworthy'.

قال : وسألت أبا محمد (عليه السلام) عن مثل ذلك ، فقال : العمري وابنه ثقتان ، فما أديا إليك عني فعني يؤديان ، وما قال لك عني يقولان ، فاسمع لهما وأطعهما ، فانهما الثقتان المأمونان. الحديث.

He said, 'I asked Abu Muhammad^{asws} similar to that, he^{asws} said: 'Al-Humeyri and his son are both reliable. What they call to you from me^{asws} is what I^{asws} have called to, and what they say to you is what I^{asws} have said to them both. Listen to them both, for they are both reliable and trustworthy'.

وفيه أنه سأل العمري عن مسألة ، فقال : محرم عليكم أن تسألوا عن ذلك ، ولا أقول : هذا من عندي ، فليس لي أن أحلل ، ولا أحرّم ، ولكن عنه (عليه السلام).

And in this is what Al-Humeyri was asked regarding an issue, he said: 'It is forbidden for you to ask me about that, and I do not say that this is from me. It is not for me to permit or forbid, but it is from him^{asws}'.

[33420] وعن علي بن إبراهيم ، عن أبيه ، عن ابن أبي عمير ، عن عمر بن أذينة ، عن إسماعيل بن الفضل الهاشمي ، قال : سألت أبا عبدالله (عليه السلام) عن المتعة ، فقال : إلق عبد الملك بن جريح ، فسله عنها ، فإن عنده منها علما ، فلقيته ، فأملى عليّ شيئا كثيرا في استحلالها ، وكان فيما روى فيها ابن جريح : أنه ليس لها وقت ولا عدد - إلى أن قال - : فأتيت بالكتاب أبا عبدالله (عليه السلام) ، فقال : صدق ، وأقر به .

H 33420 – And from Ali Bin Ibrahim, from his father, from Abu Umeyr, from Umar Bin Azinat, from Ismail Bin Al Fazl al Hashamy who says:

'I asked Abu Abd Allah^{asws} about Mut'aah¹⁵¹, he^{asws} said: 'Meet Abdul Malik Bin Jareeh, ask him about that, for he has with him knowledge which is from me^{asws}'. I met him, and he gave me many things for its permissibility, and from what was narrated to me from Ibn Jareed was that there is no restriction of time or number – until he said, 'I took it to Abu Abd Allah^{asws}, he^{asws} said: 'This is true', and agreed with it'.

Shias Should take their Disputes to the Narrators of Ahadith:

[33421] محمد بن الحسن بإسناده عن محمد بن علي بن محبوب ، عن أحمد بن محمد ، عن الحسين بن سعيد ، عن أبي الجهم ، عن أبي خديجة ، قال : بعثني أبو عبدالله (عليه السلام) إلى أصحابنا ، فقال : قل لهم : إياكم إذا وقعت بينكم خصومة ، أو تدارى في شيء من الأخذ والعطاء ، أن تحاكموا إلى أحد من هؤلاء الفساق ، اجعلوا بينكم رجلا ، قد عرف حلالنا وحرامنا ، فاني قد جعلته عليكم قاضيا ، وإياكم أن يخاصم بعضكم بعضا إلى السلطان الجائر .

H 33421 – Muhammad Bin Al Hassan by his chain from Muhammad Bin Ali Bin Mahboub, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Abu Al Jahm, from Abu Khadija who says:

'Abu Abd Allah^{asws} sent me to our companions saying: 'Say to them – Beware! If there comes upon you a time of dispute or a difference in commercial transactions, do not take the matter to any one of those mischievous ones. Appoint between yourselves a man who understands what we^{asws} have permitted and what we^{asws} have forbidden, for I^{asws} have made that person to be a judge towards you, and beware of taking your arguments to an unjust governor'.

The Inheritors of Prophet^{saww} are the Masomeen^{asws}:

[33422] محمد بن علي بن الحسين قال : قال علي (عليه السلام) : قال رسول الله (صلى الله عليه وآله) : اللهم ارحم خلفائي - ثلاثا - قيل : يا رسول الله ومن خلفاؤك ؟ قال : الذين يأتون بعدي ، يروون حديثي وسنتي.

H 33422 – Muhammad Bin Ali Bin Al-Husayn^{asws} said that Ali^{asws} said:

The Messenger of Allah^{saww} said: 'Our^{asws} Allah^{azwj}! Have Mercy on my^{saww} Caliphs' – three times. It was said to him^{saww}, 'O Messenger of Allah^{saww}, and who are your^{saww} caliphs?' He^{saww} said: 'Those that will come after me^{saww}, narrate my^{saww} Ahadith and my^{saww} way (Sunnah)'.

[33423] وبإسناده عن أبان بن عثمان : أن أبا عبدالله (عليه السلام) قال له : إن أبان بن تغلب قد روى عني رواية كثيرة ، فما رواه لك عني فاروه عني .

H 33423 – And by his chain from Aban Bin Usman that Abu Abd Allah^{asws} said to him: 'Surely Aban Bin Taghlub has narrated from me^{asws} numerous

¹⁵¹ Temporary marriage contract

narrations. Whatever that he has narrated to you from me^{asws}, you can narrate it as being from me^{asws}.

[33424] وفي كتاب (إكمال الدين وإتمام النعمة) عن محمد بن محمد بن عصام ، عن محمد بن يعقوب ، عن إسحاق بن يعقوب ، قال : سألت محمد بن عثمان العمري أن يوصل لي كتاباً ، قد سألت فيه عن مسائل أشكلت عليّ ، فورد التوقيع بخط مولانا صاحب الزمان (عليه السلام) : أما ما سألت عنه أرشدك الله وثبتك - إلى أن قال : - وأما الحوادث الواقعة فارجعوا فيها إلى رواة حديثنا ، فإنهم حجتي عليكم ، وأنا حجة الله ، وأما محمد ابن عثمان العمري رضي الله عنه ، وعن أبيه من قبل ، فإنه ثقتي ، وكتابه كتابي .

H 33424 – And in the book Ikmaal Al Deen Wa Itmam Al Ne'ma, from Muhammad Bin Muhammad Bin Aasim, from Muhammad Bin Yaqoub, from Is'haq Bin Yaqoub who said that he asked Muhammad Bin Usman Al Amary to take his writing, in which I had asked about those problems in which were difficult for me.

A letter came back in the writing of our Imam-e-Zaman (Master of the Time^{asws}: 'Anyhow, as for what you have asked about, may Allah^{azwj} keep you steadfast' – until he^{asws} said: 'And as for the newly occurring events, refer to those who are the narrators of our^{asws} Ahadith, for they are my^{asws} proof to you, and I^{asws} am the Proof of Allah^{azwj}, and as for Muhammad Bin Usman Al-Amary^{ra}, and from his father before him, they are both reliable, and their writing is my^{asws} writing'.

[33425] وفي (معاني الأخبار) وفي (العلل) عن علي بن أحمد ابن محمد بن عمران الدقاق ، عن أبي الحسين محمد بن جعفر الأسدي ، عن صالح بن أبي حماد ، عن أحمد بن هلال ، عن ابن أبي عمير ، عن عبد المؤمن الانصاري قال قلت لأبي عبدالله (عليه السلام) : إن قوما يروون : أن رسول الله (صلى الله عليه وآله) قال : اختلاف امتي رحمة ، فقال : صدقوا ، فقلت : إن كان اختلافهم رحمة فاجتماعهم عذاب ؟ قال : ليس (حيث تذهب وذهبوا ، إنما أراد قول الله عز وجل : (فلولوا نفر من كل فرقة منهم طائفة ليتفقهوا في الدين ولينذروا قومهم إذا رجعوا إليهم لعلهم يحذرون) فأمرهم أن ينفروا إلى رسول الله (صلى الله عليه وآله) ، فيتعلموا ، ثم يرجعوا إلى قومهم فيعلموهم ، إنما أراد اختلافهم من البلدان ، لا اختلافاً في دين الله ، إنما الدين واحد ، إنما الدين واحد .

H 33425 – And in Ma'ani Al Akhbaar and in Al Illal from Ali Bin Ahmad Ibn Muhammad Bin Umran Al Daqaaq, from Abu Al Husayn Muhammad Bin Ja'far Al Asady, from Saleh Bin Abu Hamaad, from Ahmad Bin Hilal, from Ibn Abu Umeyr, from Ab Al Mo'min Al Ansary who says:

'I said to Abu Abd Allah^{asws}, 'Surely the people are narrating from the Messenger of Allah^{saww} that he^{saww} said: 'Differences in my^{saww} community is a Mercy'.

He^{asws} said: 'This is true'. I said, 'If their differences is a Mercy, then is their consensus a Punishment?' He^{asws} said: 'This is not as you deem it to be. Surely, his^{saww} intention was the Words of Allah^{azwj} Mighty and Majestic **And it does not beseem the believers that they should go forth all together; why should not then a company from every party from among them go forth that they may apply themselves to obtain understanding in religion, and that they may warn their people when they come back to them that they may be cautious? – 9:122**

They have been ordered to go as a group to the Messenger of Allah^{saww}, learn from him^{saww}, then return to their own people and teach them. He^{saww} has intended the differences within their cities, not differences in the Religion of

Allah^{saww}. Surely the Religion of Allah^{saww} is one, surely the Religion of Allah^{saww} is one'.

Virtues of those who Revive Ahadith:

[33426] وفي (معاني الأخبار) عن عبد الواحد بن محمد بن عبدوس ، عن علي بن محمد بن قتيبة ، عن حمدان بن سليمان ، عن عبد السلام بن صالح الهروي ، قال : سمعت الرضا (عليه السلام) يقول : رحم الله عبدا أحيا أمرنا ، قلت : وكيف يحيي أمركم ؟ قال : يتعلم علومنا ، ويعلمها الناس . الحديث .

H 33426 – And in Ma'any Al Akhbaar from Abd Al Wahid Bin Muhammad Bin Abdous, from Ali Bin Muhammad Bin Qutayba, from Hamdaan Bi Suleyman, from Abd Al Salaam Bin Saleh Al Harwy who says:

'I heard Al-Reza^{asws} say: 'May Allah^{azwj} have Mercy on the one who revives our^{asws} orders'. I said: 'And how does one revive your^{asws} orders?' He^{asws} said: 'He learns our^{asws} knowledge and teaches it to the people'.

[33427] وعن أحمد بن محمد بن الهيثم ، عن أحمد بن يحيى ، عن بكر بن عبدالله ، عن تميم بن بهلول ، عن أبيه ، عن محمد بن سنان ، عن حمزة بن حمران ، قال : سمعت أبا عبدالله (عليه السلام) يقول : من استأكل بعلمه افتقر ، قلت : إن في شيعتك قوما يتحملون علومكم ، ويثبتونها في شيعتكم ، فلا يعدمون منهم البر والصلة والاكرام فقال : ليس أولئك بمستأكلين ، إنما ذاك الذي يفتي بغير علم ولا هدى من الله ، ليبطل به الحقوق ، طمعا في حطام الدنيا .

H 33427 – And from Ahmad Bin Muhammad Bin Al Haysam, from Ahmad Bin Yahya, from Bakr Bin Abdullah, from Tamim Bin Bahlool, from his father, from Muhammad Bin Sinan, from Hamza Bin Hamran, said:

'I heard Abu Abd Allah^{asws} say: 'One who eats by his knowledge will remain poor'. I said, 'Surely in your^{asws} Shites there is a group who bear your^{asws} knowledge, they transmit it to your^{asws} Shites. They are not deficient in the taking of goodness and honour?' He^{asws} said: 'Those are not the ones who are the eaters. Surely, those are the ones who issue Fatwas (verdicts) without knowledge and they are not guided from Allah^{azwj}, invalidating by that the rights, in their greed for the aspirations of the world'.

Take Ahadith and Leave out the Opinions:

[33428] محمد بن الحسن في كتاب (الغيبة) عن أبي الحسين بن تمام ، عن عبدالله الكوفي - خادم الشيخ الحسين بن روح - عن الحسين بن روح ، عن أبي محمد الحسن بن علي (عليهما السلام) أنه سئل عن كتب بني فضال ، فقال : خذوا بما رووا ، وذرخوا ما رأوا .

H 33428 – Muhammad Bin Al Hassan in the book Al Ghayba from Abu Al Husayn Bin Tamam, from Abdullah Al Kufy – the servant of the Sheykh Al Husayn Bin Rawh – from Al-Husayn Bin Rawh, from Abu Muhammad narrates:

Al-Hassan Bin Ali^{asws} when asked about the books of Banu Fuzayl, said: 'Take what has been narrated therein, and leave their opinions'.

[33429] محمد بن عمر الكشي في كتاب (الرجال) عن حمويه ابن نصير ، عن يعقوب بن يزيد ، محمد بن أبي عمير ، عن جميل بن دراج ، قال : سمعت أبا عبدالله (عليه السلام) يقول : بشر المختبين بالجنة : بريد بن معاوية العجلي ، وأبو بصير ليث بن البخترى المرادي ، ومحمد بن مسلم ، و زرارة ، أربعة نجباء ، آمناء الله على حاله وحرامه ، لو لا هؤلاء انقطعت آثار النبوة ، واندرست .

H 33429 – Muhammad Bin Umar Al Kashy in the book Al Rijal from Hamdawi Ibn Naseer, from Yaqoub Bin Yazeed, Muhammad Bin Abu Umeyr, from Jameel Bin Daraaj who says:

'I heard Abu Abd Allah^{asws} say: 'Give good news of Paradise to the humble – Bureyd Bin Muawiya Al-Ajaly, and Abu Baseer Lays Bin Al-Bakhtary Al-Murady, and Muhammad Bin Muslim, and Zarara – safeguarding for Allah^{azwj} on what He^{azwj} has Permitted and what He^{azwj} has Prohibited. Had it not been for them, the effects of the Prophet-hood had been cut off, and eradicated'.

[33430] وبالإسناد عن ابن أبي عمير ، عن شعيب العرقوفي ، قال : قلت لأبي عبدالله (عليه السلام) : ربما احتجنا أن نسأل عن الشيء ، فمن نسأل ؟ قال : عليك بالأسدي ، يعني - أبا بصير - .

H 33430 – And by its chain from Ibn Abu Umeyr, from Shuayb Al Aqr Kufy who said:

'I said to Abu Abd Allah^{asws}: 'Sometimes we have the need to ask questions about something. Whom should we ask?' He^{asws} said: 'To you, is Al-Sady' – meaning – Abu Baseer'.

[33431] وعن جعفر بن محمد بن معروف ، عن محمد بن الحسين ابن أبي الخطاب ، عن جعفر بن بشير ، عن أبان بن تغلب ، عن أبي بصير : أن أبا عبدالله قال له - في حديث - : لولا زرارة ونظراؤه لظننت أن أحاديث أبي (عليه السلام) ستذهب .

H 33431 – And from Ja'far Bin Muhammad Bin Ma'rouf, from Muhammad Bin Al Husayn Ibn Abu Al Khatab, from Ja'far Bin Basheer, from Aban Bin Taglub, from Abu Baseer narrates:

Abu Abd Allah^{asws} said to him – in a Hadith - : 'Were it not for Zararah and his companions, I^{asws} conjecture that the Ahadith of my^{asws} father^{asws} would have gone away'.

[33432] وعن حمويه بن نصير ، عن محمد بن الحسين بن أبي الخطاب ، عن الحسن بن محبوب ، عن العلاء بن رزين ، عن يونس بن عمار : أن أبا عبدالله (عليه السلام) قال له في حديث : أما ما رواه زرارة ، عن أبي جعفر (عليه السلام) فلا يجوز لك أن تردده .

H 33432 – And from Hamdawiya Bin Naseer, from Muhammad Bin Al Husayn Bin Abu Al Khatab, from Al Hassan Bin Mahboub, from Al A'la Bin Razeen, from Yunus Bin Amaar said:

Abu Abd Allah^{asws} said to me in a Hadith: 'Anyway, as from what Zarara has narrated from Abu Ja'far^{asws}, there is no permission for your to reject those'.

[33433] وعن حمويه بن نصير ، عن يعقوب بن يزيد ، عن القاسم ابن عروة ، عن أبي العباس الفضل بن عبد الملك ، قال : سمعت أبا عبدالله (عليه السلام) يقول : أحب الناس ليّ أحياء وأمواتا أربعة : بريد بن معاوية العجلي ، و زرارة ، ومحمد بن مسلم ، والأحول ، هم أحب الناس إليّ أحياء وأمواتا .

H 33433 – And from Hamdawiya Bin Naseer, from Yaqoub Bin Yazeed, from Al Qasim Ibn Urwa, from Abu Al Abbas Al Fazl Bin Abdul Malik said:

I heard Abu Abd Allah^{asws} say: 'The most beloved to me^{asws} from the people, whether dead or alive are four – Bureyd Bin Muawiya Al Ajali, and Zarara, and Muhammad Bin Muslim, and Al Hawl, and they are more beloved to me^{asws} than the people, dead or alive'.

[33434] وعن محمد بن قولويه ، عن سعد ، عن محمد بن الحسين بن أبي الخطاب ، عن محمد بن سنان ، عن المفضل بن عمر : أن أبا عبدالله (عليه السلام) قال للفيض بن لمختار في حديث : فإذا أردت حديثنا فعليك بهذا الجالس ، وأوماً إلى رجل من أصحابه ، فسألت أصحابنا عنه ، فقالوا : زرارة بن أعين .

H 33434 – An from Muhammad Bin Qulawayh, from Sa'd, from Muhammad Bin Al Husayn Bin Abu Al Khataab, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar narrates:

Abu Abd Allah^{asws} said to Faya Bin Al Mukhtar in a Hadith: 'If you intend to have our^{asws} Ahadith, get in touch with this one sitting here' – and he^{asws} gestured towards one of his^{asws} companions. I asked our companions about him, they said, 'Zarara Bin Ayn'.

[33435] وعن حمويه بن نصير ، عن يعقوب بن يزيد ، ومحمد ابن الحسين عن ابن أبي عمير ، عن إبراهيم بن عبد الحميد ، وغيره قالوا : قال أبو عبدالله (عليه السلام) : رحم الله زرارة بن أعين ، لولا زرارة ونظراؤه لاندروست أحاديث أبي (عليه السلام) .

H 33435 – An from Hamdawiya Bin Naseer, from Yaqoub Bin Yazeed, and Muhammad Ibn Al Husayn from Ibn Abu Umeyr, from Ibrahim Abdul Hameed, and another one who says:

Abu Abd Allah^{asws} said: 'May Allah^{azwj} have Mercy on Zarara Bin Ayn. Were it not for Zarara and his companions the Ahadith of my^{asws} father^{asws} would have become forgotten'.

[33436] وعنه ، عن يعقوب ، عن ابن أبي عمير ، عن هشام بن سالم ، عن سليمان بن خالد ، قال : سمعت أبا عبدالله (عليه السلام) يقول : ما أجد أحداً أحببى ذكرنا ، وأحاديث أبي (عليه السلام) إلا زرارة ، وأبو بصير ليث المرادي ، ومحمد بن مسلم ، وبريد بن معاوية العجلي ، ولولا هؤلاء ما كان أحد يستنبط هذا ، هؤلاء حفاظ الدين وامناء أبي (عليه السلام) على حلال الله وحرامه ، وهم السابقون إلينا في الدنيا ، والسابقون إلينا في الآخرة .

H 33436 – And from him, from Yaqoub, from Ibn Abu Umeyr, from Hisham Bin Saalim, from Suleyman Bin Khalid who says:

I heard Abu Abd Allah^{asws} say: 'I^{asws} have not found any one to have revived our^{asws} remembrance, and the Ahadith of my^{asws} father except for Zarara, and Abu Baseer Lays Al-Murady, and Muhammad Bin Muslim, and Bureyd Bin Muawiya Al Ajaly, and were it not for them no one would have benefited from this. They are the safe-guardians of religion, and have secured the Permissibles and Prohibitions of Allah^{azwj}, and they are the near ones to us^{asws} in the world, and they are the near ones to us^{asws} in the hereafter'.

[33437] وعن الحسين بن بندار ، عن سعد بن عبدالله ، عن علي ابن سليمان بن داود ، عن محمد بن أبي عمير ، عن أبان بن عثمان ، عن أبي عبيدة الحذاء ، قال : سمعت أبا عبدالله (عليه السلام) يقول : زرارة ، وأبو بصير ، ومحمد بن مسلم ، وبريد ، من الذين قال الله تعالى : (والسابقون السابقون * أولئك المقربون) .

H 33437 – And from Al Husayn Bin Bandaar, from Sa'd Bin Abdullah, from Ali Ibn Suleyman Bin Dawood, from Muhammad Bin Abu Umeyr, from Aban Bin Usman, from Abu Ubeyday Al Hazaa who says:

I heard Abu Abd Allah^{asws} say: 'Zarara, and Abu Baseer, and Muhammad Bin Muslim, and Bureyd are from those ones about whom Allah^{azwj} the High has Said: **And the foremost are the foremost, These are they who are drawn nigh (to Allah) – 56:10 & 11**

[33438] وعن محمد بن قولويه ، عن سعد بن عبدالله ، عن أحمد ابن محمد بن عيسى ، عن عبدالله بن محمد الحجال ، عن العلاء بن رزين ، عن عبدالله بن أبي يعفور ، قال : قلت لأبي عبدالله (عليه السلام) : إنه ليس كل ساعة ألقاك ، ولا يمكن القدوم ، ويجيء الرجل من أصحابنا فيسألني ، وليس عندي كل ما يسألني عنه ، فقال : ما يمنعك من محمد بن مسلم الثقفي ، فإنه سمع من أبي ، وكان عنده وجيها .

H 33438 – And from Muhammad Bin Qulawayh, from Sa'd Bin Abdullah, from Ahmad Ibn Muhammad Bin Isa, from Abdullah Bin Muhammad Al Hajaal, from Al A'la Bin Razeen, from Abdullah Bin Abu Yafour who says:

'I said to Abu Abd Allah^{asws}, 'I cannot meet with you^{asws} every time, and it is not possible to come to you, and a man comes to me from our companions and questions me, and I do not have the answers with me for every question of his'.

He^{asws} said: 'Who has prevented you from Muhammad Bin Muslim Al Saqafy, for he has heard from my^{asws} father^{asws}, and he was considered to be reliable by him^{asws}'.

[33439] وبالإسناد عن الحجال ، عن يونس بن يعقوب ، قال : كنا عند أبي عبدالله (عليه السلام) ، فقال : أما لكم من مفزع ؟ ! أما لكم من مستراح ، تستريحون إليه ؟ ! ما يمنعكم من الحارث بن المغيرة النصري ؟ .

H 33439 – And by its chain from Al Hajaal, from Yunus Bin Yaqoub who said:

'I was with Abu Abd Allah^{asws}, he^{asws} said: 'Is there no sanctuary for you? Is there no resting place for you, that you can rest in? Who has stopped you from Al-Haris Bin Al-Mugeera Al-Nasary?'

[33440] وعن محمد بن قولويه ، والحسين بن الحسن ، عن سعد ابن عبدالله ، عن محمد بن عبدالله المسمعي ، عن علي بن حديد ، عن جميل بن دراج ، عن أبي عبدالله (عليه السلام) - في حديث - أنه ذم رجلاً ، فقال : لا قدس الله روحه ، ولا قدس مثله ، إنه ذكر أقواما كان أبي (عليه السلام) انتمهم على حلال الله وحرامه ، وكانوا عيبة علمه ، وكذلك اليوم هم عندي مستودع سرّي ، وأصحاب أبي حقاً إذا أراد الله بأهل الأرض سوءاً ، صرف بهم عنهم السوء ، هم نجوم شيعتي أحياء وأمواتا ، (هم الذين أحيوا) ذكر أبي (عليه السلام) ، بهم يكشف الله كل بدعة ، ينفون عن هذا الدين انتحال المبطلين ، وتأويل الغالين ، ثم بكى ، فقلت : من هم ؟ فقال : من عليهم صلوات الله ، (وعليهم رحمته) أحياء وأمواتا : بريد العجلي ، وأبو بصير ، وزرارة ، ومحمد بن مسلم .

H 33440 – And from Muhammad Bin Qulawayh and Al Husayn Bin Al-Hasan, from Sa'd Ibn Abdullah, from Muhammad Bin Abdullah Al Masma'I, from Ali Bin Hadeed, from Jameel Bin Daraaj who says:

Abu Abd Allah^{asws} – in a Hadith said in condemnation of a man: 'May Allah^{azwj} not Purify his soul, and nor for anyone like him. Some people who were with

my^{asws} father^{asws} were considered to have safeguarded the Permissible and the Prohibitions of Allah^{azwj}, and were holding the secrets of his^{asws} knowledge, and similarly today they are keepers of my^{asws} secrets. And, the companions of my^{asws} father^{asws} are true ones. When Allah^{azwj} Intends evil for the people of the earth, He^{azwj} Exchanges the evil for their sake. They are the stars of my^{asws} Shites, whether alive or dead. They have kept alive the remembrance of my^{asws} father^{asws}. It is by them that Allah^{azwj} Uncovers all innovations. They deny the impersonation of the wrongdoers, and the explanations of the exaggerators' He^{asws} then wept. I said, 'Who are they?' He^{asws} said: 'The ones on whom are the Blessings of Allah^{azwj}, and one whom is His^{azwj} Mercy, be they alive or dead – Bureyd Al-Ajaly, and Abu Baseer, and Zarara, and Muhammad Bin Muslim'.

[33441] وعنه ، عن سعد ، عن المسمعي ، عن علي بن أسباط ، عن محمد بن سنان ، عن داود بن سرحان ، قال : سمعت أبا عبدالله (عليه السلام) يقول : إني لأحدّث الرجل بالحديث ، وأنهاه عن الجدل والمراء في دين الله ، وأنهاه عن القياس ، فيخرج من عندي فيتأول حديثي على غير تأويله - إلى أن قال : - إن أصحاب أبي كانوا زينا أحياء وأمواتا ، أعني : زرارة ، ومحمد بن مسلم ، ومنهم ليث المرادي ، وبريد العجلي ، (هؤلاء القائلون بالقسط) ، هؤلاء القوامون بالقسط ، هؤلاء السابقون السابقون ، أولئك المقربون .

H 33441 – And from him, from Sa'd, from Al Masmai, from Ali Bin Asbaat, from Muhammad Bin Sinan, from Dawood Bin Sarhaan who says:

'I heard Abu Abd Allah^{asws} say: 'I^{asws} narrate a Hadith to a man, and forbid him from disputations and expressing opinions in the Religion of Allah^{azwj}, and forbid him from analogy. He exits from me^{asws} and gives the explanation of my^{asws} Hadith other than what it was' – until he^{asws} said: 'Surely the companions of my^{asws} father were an adornment, whether alive or dead. I^{asws} mean, Zarara, and Muhammad Bin Muslim, and from them Lays Al-Murady, and Bureyd Al Ajaly. These are the ones who speak equitably, they are the ones who have strengthened justice, they are the ones who are **And the foremost are the foremost, These are they who are drawn nigh (to Allah)** – 56:10 & 11

[33442] وعنه ، عن سعد ، عن محمد بن عيسى ، عن أحمد بن الوليد ، عن علي بن المسيب الهمداني ، قال : قلت للرضا (عليه السلام) : شقتي بعيدة ، ولست أصل إليك في كل وقت ، فممن أخذ معالم ديني ؟ قال : من زكريا ابن آدم القمي ، المأمون على الدين والدنيا ، قال علي بن المسيب : فلما انصرفت قدمنا على زكريا بن آدم ، فسألته عما احتجت إليه .

H 33442 – And from him, from Sa'd, from Muhammad Bin Isa, from Ahmad Bin Al Waleed, from Ali Bin Al Musayb Al Hamdany who says:

'I said to Al-Reza^{asws}, 'My house is far away, and I cannot come to you^{asws} every time. Whom shall I take the information about my religion?' He^{asws} said: 'From Zakariyya Ibn Adam Al-Qummi, who is secure on the religion and the world'. Ali Bin Al Musayyab said, 'When I left, I went to Zakariyya Bin Adam. I asked him about my needs from him'.

[33443] وعن طاهر بن عيسى الوراق الكشي ، عن جعفر بن أحمد ابن أيوب السمرقندي ، عن علي بن محمد بن شجاع ، عن أحمد بن حماد المروزي ، عن الصادق (عليه السلام) ، أنه قال في الحديث الذي روي فيه : إن سلمان كان محدثاً قال : إنه كان محدثاً عن إمامه لا عن ربه ، لأنه لا يحدث عن الله إلا الحجة .

H 33443 – And from Tahir Bin Isa Al Waraaq Al Kashy, from Ja'far Bin Ahmad Ibn Ayoub Al Samarqandy, from Ali Bin Muhammad Bin Shuja', from Ahmad Bin Hamaad Al Marouzy says:

Al-Sadiq^{asws} whereby he^{asws} said in a Hadith that was narrated: 'Surely, Salman was a narrator. He was a narrator from his Imam^{asws} and not from his Lord^{azwj}, because no one is a narrator from Allah^{azwj} except the Imam^{asws} (His Proof^{asws})'.

[33444] قال : وحكى عن الفضل بن شاذان ، أنه قال : ما نشأ في الإسلام رجل كان أفقه من سلمان .

H 33444 – And it has been said from Al-Fazl Bin Shazaan narrates:

(Imam^{asws} said): 'No man has grown up in Islam who was more understanding that Salman'.

[33445] وعن صالح بن السندي ، عن أمية بن علي ، عن مسلم ابن أبي حية ، قال : كنت عند أبي عبدالله (عليه السلام) في خدمته ، فلما أردت أن أفارقه ودعته ، وقلت : أحب أن تزودني ، فقال : انت أبان بن تغلب ، فإنه قد سمع مني حديثا كثيرا ، فما رواه لك فاروه عني .

H 33445 – And from Saleh Bin Al Sindy, from Ameet Bin Ali, from Muslim Ibn Abu Hay who says:

'I was with Abu Abd Allah^{asws} in his^{asws} service. When I intended to leave and bid farewell, and I said, 'I would love it if you^{asws} could give me more'. He^{asws} said: 'Keep going to Aban Bin Taghlub, for he has heard from me^{asws} numerous Ahadith. Whatsoever that he narrated to you, you can narrate that as being from me^{asws}'.

[33446] وعن محمد بن مسعود ، عن أحمد بن منصور ، عن أحمد بن الفضل الكناسي ، قال : قال لي أبو عبدالله (عليه السلام) : أي شيء بلغني عنكم ؟ قلت : ما هو ؟ قال : بلغني : أنكم أقعدتم قاضيا بالكناسة ، قال : قلت : نعم ، جعلت فداك ، رجل يقال له : عروة القتات ، وهو رجل له حظ من عقل ، (نجتمع عنده ، فنتكلم وننتسأل) ، ثم يرد ذلك إليكم ، قال : لا بأس .

H 33446 – And from Muhammad Bin Mas'ud, from Ahmad Bin Mansour, from Ahmad Bin Al Fazl Al Kanasy who says:

'Abu Abd Allah^{asws} said to me: 'What is this that I^{asws} have been told about you?' I said, 'What is that?' He^{asws} said: 'I^{asws} have been told you have placed someone as a judge among you?' I said, 'Yes, may I be your^{asws} sacrifice. A man referred to as Al-Qataat, who is a very intellectual person. We gather around him. We discuss matters and questions, then refer that back to you^{asws}'. He^{asws}: 'There is no problem'.

[33447] وعنه ، عن جعفر بن أحمد بن أيوب ، عن العمركي ، عن أحمد بن شيبه ، عن يحيى بن المثنى ، عن علي بن الحسن بن زياد ، عن حريز - في حديث - : إن أبا حنيفة قال له : أنت لا تقول شيئا إلا برواية ؟ قال : أجل .

H 33447 – And from him, from Ja'far Bin Ahmad Bin Ayoub, from Al Amarky, from Ahmad Bin Shayba, from Yahya Bin Al Masny, from Ali Bin Al Hassan Bin Ziyad, from Hareez the following:

In a Hadith – Abu Hanifa said to him^{asws} (the Imam^{asws}): ‘You do not say anything except for what has been narrated from him^{saww} (Rasool Allah^{saww})?’ He said: ‘Certainly’.

[33448] وعنه ، عن محمد بن نصير ، عن محمد بن عيسى ، عن عبد العزيز بن المهدي ، والحسن بن علي بن يقطين جميعا ، عن الرضا (عليه السلام) ، قال : قلت : لا أكاد أصل إليك أسألك عن كل ما أحتاج إليه من معالم ديني ، أفيونس بن عبد الرحمن ثقة ، أخذ عنه ما أحتاج إليه من معالم ديني ؟ فقال : نعم .

H 33448 – And from him, from Muhammad Bin Naseer, from Muhammad Bin Isa, from Abdul Aziz Bin Al Muhtady, and Al Hasan Bin Ali Bin Yaqteen altogether the following:

Al-Reza^{asws} when it was said to him^{asws}, ‘It is not possible to come to you^{asws} to ask you^{asws} all the information I need about my religion. Can I ask Yunus Bin Abdul Rahman Al-Saqafy and take from him what I need from the information about my religion?’ He^{asws}: ‘Yes’.

[33449] وعن علي بن محمد القتيبي ، عن المفضل بن شاذان ، عن عبد العزيز بن المهدي - وكان خير قمي رأيته ، وكان وكيل الرضا (عليه السلام) وخاصته - قال : سألت الرضا (عليه السلام) ، فقلت : إني لا ألقاك في كل وقت ، فعمن أخذ معالم ديني ؟ فقال : خذ عن (1) يونس بن عبد الرحمن .

H 33449 – And from Ali Bin Muhammad Al Qutaybi, from Al Bufazzal Bin Shazan, from Abdul Aziz Bin Al-Mohtady what I have seen to be a good person and was also a representative of Al Reza^{asws} and his^{asws} special ones, says:

‘I asked Al-Reza^{asws}, ‘I cannot meet with you^{asws} every time. From whom shall I take the information about my religion?’ He^{asws} said: ‘Take from Yunus Bin Abdul Rahman’.

[33450] وعن جبرئيل بن أحمد ، عن محمد بن عيسى ، عن عبد العزيز بن المهدي ، قال : قلت للرضا (عليه السلام) : إن شفتي بعيدة ، فليست أصل إليك في كل وقت ، فأخذ معالم ديني عن يونس مولى آل يقطين ؟ قال : نعم .

H 33450 – And from Jibraeel Bin Ahmad, from Muhammad Bin Isa, from Abdul Aziz Bin Al Mohtady who says:

‘I said to Al-Reza^{asws}, ‘My house is far. I cannot come to you^{asws} every time. Shall I take the information about my religion from Yunus the retainer of the Household of Yaqteen?’ He^{asws} said: ‘Yes’.

Communication of Ahadith under Hostile Conditions:

[33451] وعن حمدويه ، وإبراهيم ابني نصير ، عن يعقوب بن يزيد ، عن ابن أبي عمير ، عن حسين بن معاذ ، عن أبيه معاذ بن مسلم النحوي ، عن أبي عبدالله (عليه السلام) ، قال : بلغني : أنك تقعد في الجامع فتفتي الناس ؟ قلت : نعم ، و أردت أن أسألك عن ذلك قبل أن أخرج ، إني أقعد في المسجد ، فيجيء الرجل فيسألني عن الشيء ، فإذا عرفته بالخلاف لكم أخبرته بما يفعلون ، ويجيء الرجل أعرفه بمودتكم وحبكم ، فأخبره بما جاء عنكم ، ويجيء الرجل لا أعرفه ، ولا أدري من هو ، فأقول : جاء عن فلان كذا ، وجاء عن فلان كذا ، فادخل قولكم فيما بين ذلك ، فقال لي : اصنع كذا ، فإني كذا أصنع .

H 33451 – And from Hamdawiya, and Ibrahim Ibnayi Naseer, from Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Husayn Bin Ma’az, from his father Ma’az Bin Muslim Al Nahwy, from Abu Abd Allah^{asws}:

'They tell me^{asws} that you sit in a group issuing verdicts to the people?' I said, 'Yes, and I had intended to ask you^{asws} about that before I go. I sit in the Masjid, if a man comes over and asks me about something, if I know about him to be an adversary of yours^{asws}, I inform him in accordance with what he does, and if a man comes over and I know him to be from those that love you^{asws}, I inform him of what has come from you^{asws}, and if a man comes over and I do not know about him and I do not know who he is, I say to him, 'It has been reported from such and such, and the other has been reported from such and such. I include your^{asws} words in between that'. He^{asws} said to me: 'Keep doing that, for I^{asws} also do the same'.

Trustworthy Narrators of Ahadith:

[33455] وعن علي بن محمد بن قتيبة ، عن أحمد بن إبراهيم المراغي ، قال : ورد على القاسم بن العلاء - وذكر توقيعاً شريعياً ، يقول فيه - : فانه لا عذر لأحد من موالينا في التشكيك فيما يرويه عنا ثقاتنا ، قد عرفوا بأننا نفاوضهم سرنا ، ونحملهم إياه إليهم .

H 33455 – And from Ali Bin Muhammad Bin Quteyba, from Ahmad Bin Ibrahim Al-Maragy who says:

'I went to Al-Qasim Bin Al A'la – and mentioned the honourable letter in which he^{asws} said – 'There is no excuse for any of those that love us^{asws} to doubt that which has been related from our^{asws} reliable ones. Know, that we^{asws} have entrusted them with our^{asws} secrets, and they are bearers of that which we^{asws} have given them'.

[33456] وعن إبراهيم بن محمد بن العباس ، عن أحمد بن إدريس ، عن محمد بن أحمد بن يحيى بن عمران ، عن سليمان الخطابي ، عن محمد ، عن بعض رجاله ، عن محمد بن حمران ، عن علي ابن حنظلة ، عن أبي عبدالله (عليه السلام) ، قال : اعرّفوا منازل الرجال منا على قدر رواياتهم عنّا .

H 33456 – And from Ibrahim Bin Muhammad Bin Al Abbas, from Ahmad Bin Idrees, from Muhammad Bin Ahmad Bin Yahya Bin Amraan, from Suleyman Al Khataaby, from Muhammad, from one of their men, from Muhammad Bin Hamran, from Ali Ibn Hanzala who says:

Abu Abd Allah^{asws} said: 'Recognise the status of the men in accordance with how much they narrate from us^{asws}'.

Religion Should not be taken from non-Shias Sources:

[33457] وعن حمويه ، وإبراهيم ابني نصير ، عن محمد بن إسماعيل الرازي ، عن علي بن حبيب المدائني ، عن علي بن سويد السايي ، قال : كتب إلي أبو الحسن (عليه السلام) وهو في السجن : وأما ما ذكرت يا علي ممن تأخذ معالم دينك ، لا تأخذ معالم دينك عن غير شيعتنا ، فانك إن تعديتهم أخذت دينك عن الخائنين ، الذين خانوا الله ورسوله ، وخانوا أماناتهم ، إنهم ائتمنوا على كتاب الله ، فحرّفوه وبذلوه ، فعليهم لعنة الله ، ولعنة رسوله ، ولعنة ملائكته ، ولعنة آبائي الكرام البررة ، ولعنتي ، ولعنة شيعتي إلى يوم القيامة - في كتاب طويل.

H 33457 – And from Hamdawiya, and Ibrahim Ibn Naseer, from Muhammad Bin Ismail Al Razy, from Ali Bin Habib, from Ali Bin Suweyd Al Sayi who said:

'Abu Al-Hassan^{asws} wrote to me whilst he^{asws} was in prison, 'As for what you have asked, O Ali, from where would you take the information about your religion, do not take the information about your religion from any one other than our^{asws} Shites, for if you do not do so then you will have taken your religion from the traitors, who have betrayed Allah^{azwj} and His^{azwj} Messenger^{saww}, and betrayed their trusts.

They were entrusted with the Book of Allah^{azwj}, but they corrupted and altered it. The Curse of Allah^{azwj} be upon them, and the curse of His^{azwj} Messenger^{saww}, and the curse of His^{azwj} Angels, and the curse of my^{asws} honourable forefathers^{asws}, the goodly people, and my^{asws} curse, and the curse of my^{asws} Shites up until the Day of Judgement' – in a lengthy writing.

[33458] وعن محمد بن مسعود ، عن محمد بن علي بن فيروزان القمي ، عن أحمد بن محمد بن خالد البرقي ، عن أحمد بن محمد بن أبي نصر ، عن إسماعيل بن جابر ، عن أبي عبد الله (عليه السلام) ، قال : قال رسول الله (صلى الله عليه وآله) : يحمل هذا الدين في كل قرن عدول ، ينفون عنه تأويل المبطلين ، وتحريف الغالين ، وانتحال الجاهلين ، كما ينفي الكير خبث الحديد .

H 33458 – And from Muhammad Bin Mas'ud, from Muhammad Bin Ali Bin Feyruzan Al-Qummi, from Ahmad Bin Muhammad Bin Khalid Al Barqy, from Ahmad Bin Muhammad Bin Abu Nasr, from Ismail Bin Jabir says:

Abu Abd Allah^{asws} said: 'The Messenger of Allah^{saww} said: 'This religion will be borne in every century by the just ones, who will rebut the interpretation of the wrong doers, and the alterations of the exaggerators, and the impersonations of the ignorant, like the cleaning of the impurities of the iron in the fire of the blacksmith'.

[33459] وعنه ، عن علي بن محمد ، عن أحمد بن محمد البرقي ، عن أبيه ، عن ذكره ، عن زيد الشحام ، عن أبي جعفر (عليه السلام) في قوله تعالى : (**فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ**) ⁽¹⁾ قال : إلى العلم الذي يأخذه ، عن يأخذه ؟

H 33459 – And from him, from Ali Bin Muhammad, from Ahmad Bin Muhammad Al Barqy, from his father, mentioned from Zayd Al Shahaam who says:

Abu Ja'far^{asws} regarding the Words of Allah^{azwj} the High **Then let man look to his food, - 80:24**, said: 'At the knowledge that he has acquired, and where he has acquired it from?'

[33460] وعن جبرئيل بن أحمد ، عن موسى بن جعفر بن وهب ، عن أحمد بن حاتم بن ماهويه ، قال : كتبت إليه - يعني : أبا الحسن الثالث (عليه السلام) - أسأله : عن أخذ معالم ديني ؟ وكتب أخوه أيضا بذلك ، فكتب إليهما : فهمت ما ذكرتما ، فاصمدا في دينكما على كل مسن في حينا ، وكل كثير القدم في أمرنا ، فانهما كافوكما إن شاء الله تعالى .

H 33460 – And from Jibraeel Bin Ahmad, from Musa Bin Ja'far Bin Wahab, from Ahmad Bin Haatim Bin Mahuwayh who say:

'I wrote to him^{asws}, meaning Abu Al-Hassan^{asws} The Third – asking him^{asws}, 'From whom shall I take information about my religion?' And his brother wrote as well like that. He^{asws} wrote to both of them: 'I^{asws} understand what you have mentioned. You should place reliance in your religion on all those who have

grown old in love for us^{asws}, and all those that have understood plenty of our^{asws} orders, for they both will be sufficient for you, Allah^{azwj} Willing'.

[33461] محمد بن الحسن في كتاب (الغيبة) عن محمد بن عبدالله بن جعفر الحميري ، (عن أبيه) ، عن محمد بن صالح الهمداني ، قال : كتبت إلى صاحب الزمان (عليه السلام) : إن أهل بيتي يقرعونني بالحديث الذي روي عن آبائك (عليهم السلام) ، أنهم قالوا : خدامنا وقوامنا شرار خلق الله ، فكتب : ويحكم ما تقرؤون ! ما قال الله تعالى : (**وجعلنا بينهم وبين القرى التي باركنا فيها قرى ظاهرة**) فنحن - والله - القرى التي بارك فيها ، وأنتم القرى الظاهرة .

H 33461 – Muhammad Bin Al Hassan in his book Al Ghayba from Muhammad Bin Abdullah Bin Ja'far Al Humeryri, from his father, from Muhammad Bin Saleh Al Hamdany, says:

'I wrote to the Imam-e-Zaman^{ajfj} (Master of the Time^{ajfj}), 'My household read to me by the Hadith that has been narrated from your^{asws} forefathers^{asws} whereby they^{asws} have said: 'Our^{asws} attendants and our^{asws} community are the most evil creatures of Allah^{azwj}'. He^{asws} wrote: 'Woe be unto you! Do you not read what Allah^{azwj} has Said **And We made between them and the towns which We had blessed (other) towns to be easily seen 34:18** for we^{asws} - by Allah^{azwj} – are the towns which have been Blessed therein, and you are the apparent towns'.

[33462] أحمد بن علي بن أبي طالب الطبرسي في كتاب (الاحتجاج) عن أبي حمزة ، عن أبي جعفر (عليه السلام) - في حديث - أنه قال للحسن البصري : نحن القرى التي بارك الله فيها ، وذلك قول الله عز وجل لمن أقر بفضلنا ، حيث أمرهم الله أن يأتونا ، فقال : (**وجعلنا بينهم وبين القرى التي باركنا فيها قرى ظاهرة**) والقرى الظاهرة : الرسل والنقلة عنا إلى شيعتنا و [فقهاء] شيعتنا إلى شيعتنا وقوله : (**وقدرنا فيها السير**) فالسير مثل للعلم ، يسير به ليالي وأياما مثلا ، لما يسير به من العلم في الليالي والأيام عنا إليهم في الحلال والحرام والفرائض ، آمنين فيها إذا أخذوا (عن معدنها) ، (الذي امرؤ أن يأخذوا عنه) ، آمنين من الشك والضلال والنقلة (إلى الحرام من الحلال ، فهم) أخذوا العلم (عمن وجب لهم بأخذهم عنهم المغفرة) ، لأنهم أهل ميراث العلم من آدم إلى حيث انتهوا ذرية مصفاة بعضها من بعض ، فلم ينته الاصطفاء إليكم ، بل إلينا انتهى ، ونحن تلك الذرية ، لا أنت ولا أشباهك يا حسن !

H 33462 – Ahmad Bin Ali Bin Abu Talib Al-Tabarsee in his book Al-Ihtijaj from Abu Hamza says:

Abu Ja'far^{asws} – in a Hadith – he^{asws} said to Hassan Al-Basry: 'We^{asws} are the town that Allah^{azwj} has Blessed therein, and that is in the Words of Allah^{azwj} Mighty and Majestic for those that speak of our^{asws} virtues, where Allah^{azwj} has Ordered them to come to us^{asws}. He^{azwj} has Said **And We made between them and the towns which We had blessed (other) towns to be easily seen 34:18** and the apparent towns are the messengers and the transmitters from us^{asws} to our^{asws} Shites and the understanding ones of our^{asws} Shites to our^{asws} Shites, and His^{azwj} Words **and We apportioned the journey therein 34:18** and journeying is an example for knowledge by which they travel nights and days, when they travel by it from knowledge in the nights and days from us^{asws} to them about the Permissible and the Prohibited and the Obligations, they take it in trust from its origins, which they have been Ordered to take from, safe from doubts and errors and the overturning of the Prohibited from the Permissible, for they take the knowledge is a way which necessitates for them Forgiveness, for they^{asws} are the inheritors of knowledge from Adam^{asws} up to the end of the Purified Progeny, one from the other. This appointment

does not end with you but it ends with us^{asws}, and we^{asws} are that Progeny^{asws}, but not you and not the ones like you, O Hassan!'.

[33463] أحمد بن أبي عبدالله البرقي في (المحاسن) عن أبيه ، عن النضر بن سويد ، عن يحيى بن عمران الحلبي ، عن عبدالله بن مسكان ، عن أبي بصير ، قال : قلت لأبي عبدالله (عليه السلام) : رأيت الراد على هذا الامر كالراد عليكم ؟ فقال : يا با محمد من رد عليك هذا الامر فهو كالراد على رسول الله (صلى الله عليه وآله) .

H 33463 – Ahmad Bin Abu Abd Allah Al Barqy in Al Mahasin from his father, from Al Nazar Bin Suweyd, from Yahya Bin Amran Al Halby, from Abdullah Bin Muskan, from Abu Baseer who said:

'I said to Abu Abd Allah^{asws}, 'Do you^{asws} see the rejection of this order as if rejecting you?' He^{asws} said: 'O Abu Muhammad! One who rejects this order (Hadith) to you has rejected the Messenger of Allah^{saww}'.

Chapter Nine: Concluding Remarks

Concluding Remarks

An overview of 'Ijtihad' and 'Taqleed' from Twelve Imami perspective is presented, with the identification of two major sects within the followers of the Twelve Imamis; those who do the Taqleed (emulate) of the Infallible Imams^{asws} (the traditionalist/orthodox/Akhbaris) and those who take religion by emulating (taqleed) their Mujtahids (the rationalist/unorthodox/Usoolis).

Historically, the rationalist sect has emerged after the Grand Occultation of Imam-e-Zaman^{ajfi} with the derivation of rules in jurisprudence (Fiqh), as being borrowed from Ahlay Sunnah (Sunnis) who originally embraced the system Ijtihad during the time of their first four imams (i.e., Abu Hanifa, Shafi, Malaki, Hambali). The division between the two Twelve Imami sects has been discussed by a number of academic scholars¹⁵², however in regard to the topic of Ijtihad and Taqleed, the majority sect (rationalist) has the faith that the deeds of a believer are not accepted without the taqleed of a Mujahid, whereas the sect in minority (traditionalist) believe that the deeds of a believer are only accepted under the Taqleed of an Infallible Imam^{asws}. We would like to stop here and urge our readers to carry out their own research and take a position either of the two, so that their deeds are appreciated rather than being depleted in the Hereafter.

Wassalam

P.S. A summary of the main points presented in the quoted Ahadith of Masomeen^{asws} are reiterated in the following Appendix:

¹⁵² The Nature of the Akhbari Usooli Dispute, Andrew J. Newman, Bulletin of the School of Oriental and African Studies, University of London, Vol. 55, No. 2 (1992), pp. 250-261; The Divine Guide in Early Shiism-the Sources of Esotericism in Islam, 1994, State University of New York Press, Albany.

APPENDIX I: The First Fabricated Hadith on Ijtihad from Sunnis Sources

Sunni Hadith 1

عن عمرو بن العاص أنه سمع رسول الله صلى الله عليه وسلم قال: إذا حكم الحاكم فاجتهد ثم أصاب، فله أجران. وإذا حكم فاجتهد، ثم أخطأ، فله أجر

'Amr b. al-'As reported that he heard Allah's Messenger (may peace be upon him) as saying: 'When a judge gives a decision by Ijtihad and gets it right, there are two rewards for him; and if he gave a Judgement by Ijtihad but erred, there is one reward for him'.

First of all **this Hadith is not to be found in any of the Shiite books**. This is from the Sunni book called *Sahih Muslim*.

Secondly there is only one narrator mentioned in this Hadith – Amr Bin Al Aas, the arch enemy of the Holy Imam Ali^{asws}, and the right hand man of Muawiya Bin Abu Sufyan^{la}.

Thirdly, this Hadith is for the justification of the decisions made by the first Caliph Abu Bakr^{la 153}.

Sunni Hadith 2

١٤١١ - عن موسى بن إبراهيم عن رجل من آل ربيعة أنه بلغه أن أبا بكر حين استخلف قعد في بيته حزينا ، فدخل عليه عمر فأقبل عليه يلومنه وقال : أنت كلفتي هذا الأمر وشكا اليه الحكم بين الناس فقال له عمر : أو ما علمت أن رسول الله ﷺ قال : إن الوالي إذا اجتهد فأصاب الحق فله أجران ، وإن اجتهد فأخطأ الحق فله أجر واحد فكأنه سهل على أبي بكر . (ابن راهويه وخيصة في فضائل الصحابة هب) .

*It has been narrated from Musa Bin Ibrahim from the people of Rabi'a who said that Abu Bakr was sitting in his house with fear and grief, when Umar entered, and he (Abu Bakr) accused him by saying: 'I find doubt in this decision of mine that I have given between people, which you gave me to do.' Umar said to him: 'I have known from the Rasool Allah^{saww} that: 'When a judge does Ijtihad and gets it right he gets two rewards for it, and if he does Ijtihad and gets it wrong he gets one reward.' Abu Bakr was then satisfied with this.*¹⁵⁴

¹⁵³ Sahih Muslim – B18 – H 4261

¹⁵⁴ Kanz Ul Ammal – Vol 5 – Al Muttaqi Hindi

APPENDIX II: Ahadith in the Interpretation of the Verse 9:122

الكافي 1 212 باب أن أهل الذكر الذين أمر الله الخ

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ قَالَ كَتَبْتُ إِلَى الرَّضَا ع كِتَابًا فَكَانَ فِي بَعْضِ مَا كَتَبْتُ قَالَ اللَّهُ عَزَّ وَ جَلَّ فَسَلُّوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ وَ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ مَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً فَلَوْ لَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَ لِيُنْذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ فَقَدْ فُرِضَتْ عَلَيْهِمُ الْمَسْأَلَةُ وَ لَمْ يُفْرَضْ عَلَيْكُمُ الْجَوَابُ قَالَ قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى فَإِنْ لَمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَاءَهُمْ وَ مَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ

Ahmed ibn Muhammad has narrated from Ahmad ibn Muhammad ibn abu Nasr who has said the following:

‘Once I wrote a letter to Imam al-Reza^{asws}. The issues for which I requested explanation in the letter, one was about the words of Allah^{azwj}: **Ask the people of Dhikr (people who remind of Allah) if you do not know,**’ The other question was about the words of Allah^{azwj}: **And the believers should not all go out to fight. Of every troop of them, a party only should go forth, that they (who are left behind) may gain sound knowledge in religion, and that they may warn their folk when they return to them, so that they may beware (9: 122).** The above passages say that it is made obligatory upon them to ask but it is not made obligatory upon you to answer.’

‘The Imam^{asws} answered: Allah^{azwj} has Said: **‘But if they do not answer you, then know that they only follow their low desires; and who is more erring than he who follows his low desires without any guidance from Allah? Surely Allah does not guide the unjust people. (28:50).**

الكافي 1 378 باب ما يجب على الناس عند مضي الإمام

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِذَا حَدَّثَ عَلَى الْإِمَامِ حَدَّثَ كَيْفَ يَصْنَعُ النَّاسُ قَالَ آيِنَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ فَلَوْ لَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَ لِيُنْذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ قَالَ هُمْ فِي عَذْرِ مَا دَامُوا فِي الطَّلَبِ وَ هَؤُلَاءِ الَّذِينَ يَنْتَظِرُونَهُمْ فِي عَذْرِ حَتَّى يَرْجِعَ إِلَيْهِمْ أَصْحَابُهُمْ

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Safwan who from Ya'qub ibn Shuayb who has said the following:

‘Once I asked Abu Abd Allah^{asws}: ‘If something happens to the Imam^{asws} what should the people do?’ The Imam^{asws} asked, ‘that is where the words of Allah^{azwj} apply: **And the believers should not all go out to fight. Of every troop of them, a party only should go forth, that they (who are left behind) may gain sound knowledge in religion, and that they may warn their folk when they return to them, so that they may beware (9: 122).** The Imam^{asws} then said, ‘They will have good reason to be excused as long as they are searching and learning. So also are those who wait for them until they complete their religious education and return back to them.’

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ قَالَ حَدَّثَنَا حَمَّادٌ عَنْ عَبْدِ الْأَعْلَى قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ الْعَامَّةِ إِنَّ رَسُولَ اللَّهِ ص قَالَ مَنْ مَاتَ وَ لَيْسَ لَهُ إِمَامٌ مَاتَ مِيتَةً جَاهِلِيَّةً فَقَالَ الْحَقُّ وَ اللَّهُ فُلْتُ فَإِنْ إِمَامًا هَلَكَ وَ رَجُلٌ بِخُرَاسَانَ لَا يَعْلَمُ مَنْ وَصِيُّهُ لَمْ يَسْعُهُ ذَلِكَ قَالَ لَا يَسْعُهُ إِنَّ الْإِمَامَ إِذَا هَلَكَ وَقَعَتْ حُجَّةٌ وَصِيَّهُ عَلَى مَنْ هُوَ مَعَهُ فِي الْبَلَدِ وَ حَقُّ النَّفَرِ عَلَى مَنْ لَيْسَ بِحَضْرَتِهِ إِذَا بَلَغَهُمْ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ فَلَوْ لَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَ لِيُنْذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ فُلْتُ فَتَفَرَّقُوا فَهَلَكَ بَعْضُهُمْ قَبْلَ أَنْ يَصِلَ فَيَعْلَمَ قَالَ إِنَّ اللَّهَ جَلَّ وَ عَزَّ يَقُولُ وَ مَنْ يَخْرُجُ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَ رَسُولِهِ ثُمَّ يُدْرِكُهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ فُلْتُ فَبَلَغَ الْبَلَدَ بَعْضُهُمْ فَوَجَدَكَ مُعَلَّقًا عَلَيْكَ بِأَبْكَ وَ مُرَخًى عَلَيْكَ سِتْرَكَ لَا تَدْعُوهُمْ إِلَى نَفْسِكَ وَ لَا يَكُونُ مَنْ يَدُلُّهُمْ عَلَيْكَ فِيمَا يَعْرِفُونَ ذَلِكَ قَالَ بِكِتَابِ اللَّهِ الْمُنْزَلِ فُلْتُ فَيَقُولُ اللَّهُ جَلَّ وَ عَزَّ كَيْفَ قَالَ أَرَأَيْكَ قَدْ تَكَلَّمْتَ فِي هَذَا قَبْلَ الْيَوْمِ فُلْتُ أَجَلٌ قَالَ فَتَذَكَّرُ مَا أَنْزَلَ اللَّهُ فِي عَلِيٍّ ع وَ مَا قَالَ لَهُ رَسُولُ اللَّهِ ص فِي حَسَنِ وَ حُسَيْنِ ع وَ مَا حَصَّنَ اللَّهُ بِهِ عَلِيًّا ع وَ مَا قَالَ فِيهِ رَسُولُ اللَّهِ ص مِنْ وَصِيَّتِهِ إِلَيْهِ وَ نَصْبِهِ إِيَّاهُ وَ مَا يُصَيِّبُهُمْ وَ إِفْرَارِ الْحَسَنِ وَ الْحُسَيْنِ بِذَلِكَ وَ وَصِيَّتِهِ إِلَى الْحَسَنِ وَ تَسْلِيمِ الْحُسَيْنِ لَهُ يَقُولُ اللَّهُ النَّبِيُّ أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ وَ أَزْوَاجُهُ أُمَّهَاتُهُمْ وَ أَوْلُوا الْأَرْحَامَ بَعْضُهُمْ أَوْلَى بِبَعْضٍ فِي كِتَابِ اللَّهِ فُلْتُ فَإِنَّ النَّاسَ تَكَلَّمُوا فِي أَبِي جَعْفَرٍ ع وَ يَقُولُونَ كَيْفَ تَخَطَّ مِنْ وَلَدِ أَبِيهِ مَنْ لَهُ مِثْلُ قَرَابَتِهِ وَ مَنْ هُوَ أَسْنَمُ مِنْهُ وَ قَصُرَتْ عَنْهُ هُوَ أَصْغَرُ مِنْهُ فَقَالَ يُعْرِفُ صَاحِبُ هَذَا الْأَمْرِ بِثَلَاثِ خِصَالٍ لَا تَكُونُ فِي غَيْرِهِ هُوَ أَوْلَى النَّاسِ بِالَّذِي قَبْلَهُ وَ هُوَ وَصِيُّهُ وَ عِنْدَهُ سِلَاحُ رَسُولِ اللَّهِ ص وَ وَصِيَّتُهُ وَ ذَلِكَ عِنْدِي لَا أَنْزَعُ فِيهِ فُلْتُ إِنَّ ذَلِكَ مَسْنُونٌ مَخَافَةَ السُّلْطَانِ قَالَ لَا يَكُونُ فِي سِتْرِ إِلَّا وَ لَهُ حُجَّةٌ ظَاهِرَةٌ إِنَّ أَبِي اسْتَوْدَعَنِي مَا هُنَاكَ فَلَمَّا حَضَرَتْهُ الْوَفَاةُ قَالَ ادْعُ لِي شُهَدَاءَ فَدَعَوْتُ أَرْبَعَةً مِنْ فُرَيْشٍ فِيهِمْ نَافِعٌ مَوْلَى عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ أَكْتُبْ هَذَا مَا أَوْصَى بِهِ يَعْقُوبُ بْنُ يَنبَى إِنَّ اللَّهَ اصْطَفَى لَكُمْ الدِّينَ فَلَا تَمُوتُوا إِلَّا وَ أَنْتُمْ مُسْلِمُونَ وَ أَوْصَى مُحَمَّدُ بْنُ عَلِيٍّ إِلَى ابْنِهِ جَعْفَرِ بْنِ مُحَمَّدٍ وَ أَمْرَهُ أَنْ يَكْفَنَهُ فِي بُرْدِهِ الَّذِي كَانَ يُصَلِّي فِيهِ الْجَمْعَ وَ أَنْ يُعَمَّمَهُ بِعِمَامَتِهِ وَ أَنْ يُرَبِّعَ قَبْرَهُ وَ يَرْفَعَهُ أَرْبَعَ أَصَابِعَ ثُمَّ يَخْلِي عَنْهُ فَقَالَ اطْوُوهُ ثُمَّ قَالَ لِلشُّهُودِ انْصَرَفُوا رَحِمَكُمُ اللَّهُ فَقُلْتُ بَعْدَ مَا انْصَرَفُوا مَا كَانَ فِي هَذَا يَا أَبَتُ أَنْ تُشْهَدَ عَلَيْهِ فَقَالَ إِنِّي كَرِهْتُ أَنْ تُغْلَبَ وَ أَنْ يُقَالَ إِنَّهُ لَمْ يُوصَ فَأَرَدْتُ أَنْ تَكُونَ لَكَ حُجَّةٌ فَهُوَ الَّذِي إِذَا قَدِمَ الرَّجُلُ الْبَلَدَ قَالَ مَنْ وَصِيٌّ فَلَنْ يَقِيلَ فَلَنْ قُلْتُ فَإِنْ أَشْرَكَ فِي الْوَصِيَّةِ قَالَ تَسْأَلُونَهُ فَإِنَّهُ سَيَبِينُ لَكُمْ

Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa from Yunus ibn 'Abd Al-Rahman who has said that it was narrated to us by Hammad who has referred to Abd Al-A'la' for the following:

'Once I asked Abu Abd Allah^{asws} about the statement of Sunni Muslims, al-'Ammah, that says the Rasool Allah^{saww} has said: 'If a person dies without recognising who his Imam is, his death is as if he has died the death of ignorance (pre-Islamic age of darkness).'

'The Imam^{asws} said, 'That is very true, by Allah^{azwj}.' I then asked, 'What if the Imam^{asws} passes away and a person is in Khurasan (Iran, implying far away) and does not know who the executor of the will of the Imam^{asws} is? Is this a good excuse for him (to be ignorant of the Imam^{asws} of his time)?' The Imam^{asws} said: 'No, that is not a good reason and an excuse. When the Imam^{asws} leaves this world the authority of the executor of his^{asws} will applies to the one^{asws} (who is appointed by the Imam) and those who live in the area (would recognise him^{asws}). Also the obligation of searching to learn about one's duties (to recognise the Imam^{asws} of their time) applies to those who are not in the area but who have learned about the passing away of the Imam^{asws}. Allah^{azwj}, has Said, **And the believers should not all go out to fight. Of every troop of them, a party only should go forth, that they (who are left behind) may gain sound knowledge in religion, and that they may warn their folk when they return to them, so that they may beware (9: 122)**

'I then asked, 'What if they did go to find out but certain ones from them died before they could find out?' Imam^{asws} replied: 'Allah^{azwj} has said, " ... **and one who dies, after having abandoned his home to get near to Allah and His Messenger, will receive**

his reward from Allah " (4:100) I asked, 'What if certain ones from them may reach your town but find out that you have closed your door and the curtains are drawn closed and you^{asws} would not call them to yourself^{asws} and there might be no one to guide them to you^{asws}. How then will they know about you^{asws}?' Imam^{asws} replied: 'They can learn about me^{asws} from the book that Allah^{azwj} has revealed.'

'I then asked, 'How has Allah^{azwj} said it?' Imam^{asws} said, 'I^{asws} know that you have spoken to me about it before this day also.' I said, 'That is correct.' He^{asws} then said, 'Recall what Allah^{azwj} has said about Ali^{asws} and what the Rasool Allah^{saww} said to him^{asws} about al-Hassan^{asws} and al-Husayn^{asws}, what Allah has specially said about Ali^{asws} and what the Rasool Allah^{saww} has said about him^{asws}, about his^{saww} will to him^{asws}, appointing him^{asws}, about their^{asws} suffering and the acknowledgements of al-Hassan^{asws} and al-Husayn^{asws} of such facts. Recall the will of al-Hassan^{asws} and his delivering it to al-Husayn^{asws}.

Allah^{azwj} has Said, ***"The Prophet has a greater claim on the faithful than they have on themselves, and his wives are (as) their mothers; and the possessors of relationship have the better claim in the ordinance of Allah to inheritance, one with respect to another, than (other) believers, and (than) those who have fled (their homes), except that you do some good to your friends; this is written in the Book. (33:6)***

'I then said, 'People speak about Abu Jafar^{asws} and ask, 'How is it that Imam^{asws} has stepped out for him^{asws} from among all the sons of his^{asws} father^{asws}, even though certain ones among them were closer to the Imam^{asws} and older than him^{asws}? The ones younger than he^{asws} did not receive it just because they were younger'

The Imam^{asws} said: 'The one who possesses this matter (Imamat – The Divine Leadership) can be recognised through three pieces of evidence that are not found with other people. He^{asws} must have greater proximity to the preceding Imam^{asws} and that he^{asws} must be the executor of the will of the preceding Imam^{asws}. With him^{asws} there must be the Armaments of the Rasool Allah^{saww} and the document of his^{saww} will. This document is with me^{asws} and no one disputes it.'

I then asked. 'Is that kept secret and hidden for fear from the rulers?' The Imam^{asws} said: 'There is nothing secret and hidden but there is clear evidence for its existence and that it is available. What is there is what my father^{asws} entrusted me^{asws} with. When he^{asws} was about to leave this world he^{asws} asked me^{asws} to call people to bear testimony for him^{asws}. I^{asws} then called four people from Quraysh among whom was Nafi', slave of 'Abd Allah ibn 'Umar. My^{asws} father^{asws} said, 'Write down, this is how the will of Jacob^{as} to his children reads, ***"Allah has chosen this religion for you. You must not leave this world unless you are a Muslim (submitted to the will of the Lord of the Universe) (2: 132).***

Muhammad^{asws} ibn Ali^{asws} made the same kind of will to his son, Ja'far^{asws} ibn Muhammad^{asws} and commanded him^{asws} to shroud him^{asws} in his own gown, which he^{asws} would use during his^{asws} Friday prayers. And his^{asws} own turban must be used for him^{asws}, that the surface of his^{asws} grave should be given a square shape, raised by four fingers (three inches) from the ground and thereafter leave it that much only. Thereafter, he^{asws} wrapped up the document of the will and asked the witnesses to leave saying, "May Allah^{azwj} Grant you blessings." When they left I^{asws} asked, 'What was in it O father, that you^{asws} asked them to bear testimony to?' He^{asws} said, 'I^{asws} do not like that you overcome by them and people say, 'He^{asws} left this world without a will.' I^{asws} wanted it to be a supporting authority for you^{asws}. This is the fact that helps one who comes to the town and asks. 'To whom did so and so make a will! And he would answer, 'The will was made to so and so.' I then asked, 'What if he^{asws} (Imam) would be a partner in the will?' He said, 'You must ask him^{asws}. He^{asws} will explain it to you.'

الكافي 1 379 باب ما يجب على الناس عند مضي الإمام

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى الْحَلَبِيِّ عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ أَصْلَحَكَ اللَّهُ بَلَّغْنَا شُكْرَكَ وَ أَشْفَقْنَا فَلَوْ أَعْلَمْتُنَا أَوْ عَلَّمْتَنَا مَنْ قَالَ إِنَّ عَلِيًّا ع كَانَ عَالِمًا وَ الْعِلْمُ يُتَوَارَثُ فَلَا يَهْلِكُ عَالِمٌ إِلَّا بَقِيَ مِنْ بَعْدِهِ مَنْ يَعْلَمُ مِثْلَ عِلْمِهِ أَوْ مَا شَاءَ اللَّهُ قُلْتُ أَ فَيَسَعُ النَّاسَ إِذَا مَاتَ الْعَالِمُ إِلَّا يَعْرِفُوا الَّذِي بَعْدَهُ فَقَالَ أَمَّا أَهْلُ هَذِهِ الْبَلَدَةِ فَلَا يَعْزِي الْمَدِينَةَ وَ أَمَّا غَيْرُهَا مِنَ الْبُلْدَانِ فَيَقْدِرُ مَسِيرُهُمْ إِنْ اللَّهُ يَقُولُ وَ مَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً فَلَوْ لَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَ لِيُنْذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ قَالَ قُلْتُ أَرَأَيْتَ مَنْ مَاتَ فِي ذَلِكَ فَقَالَ هُوَ بِمَنْزِلَةِ مَنْ خَرَجَ مِنْ بَيْنِهِ مُهَاجِرًا إِلَى اللَّهِ وَ رَسُولِهِ ثُمَّ يُدْرِكُهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ قَالَ قُلْتُ فَإِذَا قَدِمُوا بِأَيِّ شَيْءٍ يَعْرِفُونَ صَاحِبَهُمْ قَالَ يُعْطَى السَّكِينَةُ وَ الْوَقَارُ وَ الْهَيْبَةُ

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Muhammad ibn Khalid from Nadr ibn Suwayd from Yahya al-Halabi from Burayd ibn Mu'awiya who from Muhammad ibn Muslim who has said the following:

'Once I said to Abu Abd Allah^{asws} 'May Allah^{azwj} grant you good health, we heard that you^{asws} were not feeling well and it caused us great anxiety. Would that you^{asws} had informed or taught us about who would be the succeeding Imam^{asws}.

'The Imam^{asws} said, 'Ali^{asws} was 'عَالِمًا وَ الْعِلْمُ يُتَوَارَثُ' the scholar and his^{asws} knowledge is inherited. No scholar^{asws} dies except that he^{asws} leaves behind a scholar^{asws} whose knowledge is of the same level or whatever Allah wills.'

I then asked, 'Will people be excused for not recognising the succeeding Imam^{asws} after the death of the preceding Imam^{asws}?' The Imam^{asws} then said, 'The people of this area (Madina) will not be excused. People of other areas will be dealt with according to their abilities. Allah^{azwj} has Said: **And the believers should not all go out to fight. Of every troop of them, a party only should go forth, that they (who are left behind) may gain sound knowledge in religion, and that they may warn their folk when they return to them, so that they may beware (9: 122),**

'I (the narrator) then asked the Imam^{asws}, 'What if certain ones of them would die before completing their education and search (of the religion)?' The Imam replied: 'Such

people will be of the ones mentioned in the words of Allah herein below. " ... **And one who dies, after having abandoned his home to get near to Allah and His Messenger, will receive his reward from Allah** ", (4: 100)

I then asked the Imam^{asws}, 'If people come to the Imam^{asws} then by what means can they recognise him^{asws}?' He^{asws} said, 'The Imam^{asws} is granted Calm, Dignity and an Impressive Personality.'

[33310] وفي (عيون الأخبار) و (العلل) بأسانيد تأتي عن الفضل بن شاذان ، عن الرضا (عليه السلام) - في حديث - قال : إنما امرؤ بالحج لعة الوفاة إلى الله عز وجل ، وطلب الزيادة ، والخروج من كل ما اقترف العبد - إلى أن قال : - مع ما فيه من التفقه ، ونقل أخبار الأئمة (عليهم السلام) إلى كل صقع وناحية ، كما قال الله عز وجل : (**فلولا نفر من كل فرقة منهم طائفة ليتفقهوا في الدين ولينذروا قومهم إذا رجعوا إليهم لعلهم يحذرون**) ، و (**ليشهدوا منافع لهم**)

H 33310 – And in Uyoon Al Akhbaar and Al Illal by their chains from Al Fazl Bin Shazaan narrates:

Al-Reza^{asws} – in a Hadith – said: 'Allah^{azwj} only Ordered the Pilgrimage so that they would all come as a group, and seek the increase, and exit from all their errors committed by the servants' – until he^{asws} said: 'And let among them be those that ponder, and copy the Ahadith of the Imams^{asws} to every corner of the world, as Allah^{azwj} Mighty and Majestic has Said **"why should not then a company from every party from among them go forth that they may apply themselves to obtain understanding in religion, and that they may warn their people when they come back to them that they may be cautious?"** – 9:122 and **"That they may witness advantages for them"** – 22:28 (Wasail ul Shia, Vol. 27, Hadith 33310)

APPENDIX III: Shia Mujtahids Declare the Only Hadith in Favour of Taqlaad as Weak

التقليد والإجتihad بالصورة التي تذهب إليها مؤسسة المرجعية بدعة

القسم الأخير

الأحاديث التي استدلو بها على فكرة الإجتihad والتقليد المبتدعة :-

- ما ورد عن الإمام العسكري (عليه السلام) : (فأما من كان من الفقهاء صائناً لنفسه حافظاً لدينه مخالفاً لهواه مطيعاً لأمر مولاه فللعوام أن يقلدوه) ((.

ويرد عليه :

1- أن هذه الرواية ضعيفة ومرسلة بإجماع الشيعة فلا يجوز الاستدلال بها -حسب قواعدكم- فكيف جاز للسيد محمود الحسني الذي يدعي العلمية الاستدلال بها !!؟

2- أنها مؤولة في نقلة الأخبار وليس أصحاب الرأي والاجتihad فتكون ظنية الدلالة وفي هذه الحالة أيضا لا يمكن للسيد محمود الحسني الاستدلال بها لأنه يشترط في الدليل أن يكون قطعي الدلالة لا ظني.

3- أنها معارضة بروايات متواترة وصحيحة تمنع عن الإفتاء بالرأي والاجتihad ومن البيهقي انه عند تعارض أخبار متواترة مع خبر آحاد ضعيف تقدم الأخبار المتواترة ويؤول الخبر الضعيف ليوافقها أو يرد علمه إلى الله ورسوله (ص) والأئمة (ع) .

4- ومع غض النظر عن كل شيء فإن الرواية ليس لها نص أو ظهور في وجوب التقليد بل ورد فيها (فللعوام أن يقلدوه) وهذه العبارة ظاهرة في التخيير وليس في الوجوب ، فكيف يصفها السيد محمود الحسني بأنها من الأخبار التي تشير إلى وجوب التقليد !!؟

وإلى القارئ المنصف انقل بعض تعليقات العلماء المحققين في هذه الموضوع :

1- الحر العاملي في كتابه وسائل الشيعة ج18 ص94-95 ، قال بعد نقله للرواية :

(أقول: التقليد المرخص فيه هنا إنما هو قبول الرواية لا قبول الرأي والاجتihad والظن وهذا واضح، وذلك لا خلاف فيه....على أن هذا الحديث لا يجوز عند الأصوليين الاعتماد عليه في الأصول ولا في الفروع، لأنه خبر واحد مرسل، ظني السند والمتن ضعيفا عندهم، ومعارضه متواتر قطعي السند والدلالة، ومع ذلك يحتمل الحمل على التقية)).

2- السيد الخميني في كتابه الاجتihad والتقليد ص97، قال بعد كلام طويل في إثبات ونفي حجية هذه الرواية:

(....كما ترى ، فالرواية مع ضعفها سنداً ، واغتشاشها متناً لا تصلح للحجية ...).

For further comments of other 'Mujtahids' please visit:
<http://www.alwatanyh.com/forum/f35/%D8%A7%D9%84%D8%AA%D9%82%D9%84%D9%8A%D8%AF-%D9%88%D8%A7%D9%84%D8%A5%D8%AC%D8%AA%D9%87%D8%A7%D8%AF-%D8%A8%D8%AF%D8%B9%D8%A9-%D8%AC2-32349/>

APPENDIX IV: Some Other Arguments which are Presented in Favour of Taqleed:

Hadith I

The Hadith below is frequently presented by those who are not well versed in the system of Ijtihad and taqleed. An integral and essential tool of Ijtihad is the science of the 'Ilmul Rijal' (The knowledge of the narrators), reader can see there are no names of narrators at all, hence a qualified person will never present this Hadith in the support of Ijtihad and Taqleed. There are two versions of this hadith and I have given both of them below.

قال له أبو جعفر عليه السلام اجلس في مسجد الكوفة و أفْتِ الناس ، إني أحب أن يرى في شيعتي مثلك

The Holy Imam Muhammad Al Baqir^{asws} said (to Aban): 'Sit yourself in the Masjid of Kufa and give Fatwas to the people. I love to see people like you among my Shiites.'¹⁵⁵

قال له الباقر عليه السلام اجلس في مسجد المدينة و أفْتِ الناس ، فإني أحب أن يرى في شيعتي مثلك

The Holy Imam Muhammad Al Baqir^{asws} said (to Aban): 'Sit yourself in the Masjid of Medina and give Fatwas to people. I love to see people like you among my Shiites.'¹⁵⁶

REFUTATION

The first obvious difference is the mention of the Masjid. Was it kufa or was it Medina?

Secondly, did you notice that none of these sources ever mention any narrators whatsoever?

Which Aban? Aban Ibn Tablugh was a Ahadith Narrator:

No doubt Aban has narrated many Ahadith, however the above Hadith starts like:

أَحْمَدُ بْنُ عَلِيٍّ النَّجَاشِيُّ فِي كِتَابِ الرَّجَالِ، قَالَ سَلَامَةُ بْنُ مُحَمَّدٍ الْأَرْزَنْيُّ حَدَّثَنَا أَحْمَدُ بْنُ عَلِيٍّ بْنِ أَبَانَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ صَالِحِ بْنِ السُّنْدِيِّ عَنْ أُمَيَّةَ بْنِ عَلِيٍّ عَنْ سُلَيْمِ بْنِ أَبِي حَبِيَّةَ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عَ فَلَمَّا أَرَدْتُ أَنْ أَفَارِقَهُ وَدَّعْتُهُ وَ قُلْتُ أُحِبُّ أَنْ تُزَوِّدَنِي فَقَالَ أَنْتَ أَبَانُ بْنُ تَغْلِبَ فَإِنَّهُ قَدْ سَمِعَ مِنِّي حَدِيثًا كَثِيرًا فَمَا رَوَى لَكَ فَارَوْهُ عَنِّي

قَالَ وَ قَالَ لَهُ أَبُو جَعْفَرٍ ع اجْلِسْ فِي مَسْجِدِ الْمَدِينَةِ وَ أَفْتِ النَّاسَ فَإِنِّي أُحِبُّ أَنْ يَرَى فِي شِيعَتِي مِثْلَكَ

¹⁵⁵ RIJAAL IBN DAWOOD – 4 / 10

¹⁵⁶ RIJAAL ALLAMAH HILLI (1 / 21) & RIJAAL AL NAJJASHI (7 / 10) & AL FIHRIST AL TOOSI (51 / 17)

Ahmed Bin Ali al-Najashi in the book of 'Alrijal' (about men), said narrated from ibn Mohammed Alerzna Ahmad ibn Ali ibn Aban who from Ahmed bin Mohammed bin Issa Saleh Al-Sindi who from Umami bin Ali who from Salim bin Abi Hayat who says I was with Abu Abdullah^{asws} who has said, Aban ibn Taghlib has heard a large number of Ahadith from me^{asws}, **(the Hadith finishes here then another line is added like):**

And said to him, said Abu Jaffar^{asws} sit in the mosque of Madinah and give Fatwas to people. I love to see people like you among my Shiites.¹⁵⁷

Hadith II

The two versions of Ahadith below give references of two books which do not exist today and hence all the narrators of these Ahadith are missing. In addition, there are no reference to the 'al-Usool' and 'al-Faroo' in any other Ahadith of Masomeen^{asws}, as presented before the principles of Islam 'بني الاسلام' are five:

'Abu Ja'far^{asws}, recipient of divine supreme covenant, has said: **'Islam is based on five principles. They are: Prayer, al-Zakat (charity), Fasting, Hajj and al-Wilayah. The call to none of the other principles has been as emphatic as it has been to al-Wilayah. People accepted the other four but they left aside this i.e. al-Wilayah.**¹⁵⁸

Apart from giving us 'Baniya al-Islam' (principles of Islam), Masomeen^{asws} have not given 'Al-Usool-e-Deen'. The Principles of Islam, however, as given by the Masomeen^{asws} are manipulated into the 'Faroo-e-Deen' in the man-made system of the science of Ijtihad and taqleed. The two Ahadith which are quoted by naive supporters of Ijtihad and Taqleed are given below:

محمد بن إدريس في آخر (السرائر) نقلا من كتاب هشام ابن سالم ، عن أبي عبدالله (عليه السلام) ، قال : إنما علينا أن نلقي إليكم الاصول ، وعليكم أن تفرعوا .

Muhammad Bin Idrees at the end of Al Saraair, has copied from the book of Hisham Bin Saalim, from Abu Abdullah^{asws}, said:

'Surely on us^{asws} is to give to you the principles, and to you is the branching of it'.¹⁵⁹ Please note the referred book does not exist, so there is no information about the narrators- hence no 'Darrayat'-one of the basis of the ilm ul rijal used in the Ijtihad system.

ونقل من كتاب أحمد بن محمد بن أبي نصر ، عن الرضا (عليه السلام) قال : علينا إلقاء الاصول ، وعليكم التفرع .

¹⁵⁷ Mastadraq, Vol. 17, pg. 315

¹⁵⁸ Al-Kafi Vol. 1, H 1480, CH 10, h 3

¹⁵⁹ Wasaail ul Shia – Vol 27, H 33201

And copied from the book of Ahmad Bin Muhammad Bin Abu Nasr, from Al Ridha^{asws}, said: 'On us^{asws} is the giving of the principles, and upon you is the (derivation) the branching'.¹⁶⁰

REFUTATION

There are no 'al-Usool' and/or are 'al-Faroo' found in any of Masomeen^{asws} traditions, these traditions are quoted from two books, without any chain of narrators, plus 'al-Usool' and what are 'al-Faroo' are not mentioned in the other Ahadith.

Hadith III

Sometimes, another hadith (the third Hadith) is also presented by the desperate supporters of Ijtihad, a fabricated one, ascribed to Muaz Bin Jabal^{la} and is coming from sources of Ahly e Sunnah. Amir-ul-Momineen^{asws} has rejected this Hadith.

REFUTATION

The third Hadith presented is coming from an enemy of Ahl al-Bayt^{asws}, which has been rejected by Amir-ul-Momineen^{asws}, see a long **Hadith Wasaail ul Shia – Vol 27 H 33188:**

We have only given its relevant part of it: Amir-ul-Momineen^{asws} says:

قالوا : ومن قول الرسول (صلى الله عليه وآله) : ما قاله لمعاذ بن جبل ، وادعوا أنه أجاز ذلك ، والصحيح أن الله لم يكلفهم اجتهدا ، لأنه قد نصب لهم أدلة ، وأقام لهم أعلاما ، وأثبت عليهم الحجة ، فمحال أن يضطروهم إلى ما لا يطيقون بعد إرساله إليهم الرسل بتفصيل الحلال والحرام ، ولم يتركهم سدى ، مهما عجزوا عنه ردوه إلى الرسول والأئمة صلوات الله عليهم ، كيف وهو يقول : (ما فرطنا في الكتاب من شيء) ويقول : (اليوم أكملت لكم دينكم وأتممت عليكم نعمتي) ويقول : (فيه تبين كل شيء) ؟ !

(Amir-ul-Momineen^{asws}) They say that there are the words of the Messenger^{saww} which he^{saww} spoke to Muaz Bin Jabal^{la}, and they claim that he^{saww} has allowed that (Ijtihad), **but the truth is that Allah^{azwj} has not burdened them with Ijtihad, because He^{azwj} has Established for them the evidence, and raised for them scholars^{asws}, and affirmed for them the Proofs^{asws}.** It is impossible that He^{azwj} should Force them to do what they dislike after having Sent to them Messengers^{asws} with detailed explanation of the Permissible and the Prohibited, and did not leave them in vain in what were frustrated in referring to the Prophet^{saww} and the Imams^{asws}. How can that be and He^{azwj} Says **"We have not neglected anything in the Book" – 6:38** and He^{azwj} Says **"This day have I completed for you your religion" – 5:3** and He^{azwj} Says **"and We have revealed the Book to you explaining clearly everything" – 16:89?**

¹⁶⁰ Wasaail ul Shia – Vol 27, H 33202

Further General Pro-taqleed Arguments based on Logic:

Myth 1:

One's 'Amal'¹⁶¹ are not accepted without taqleed of a Mujtahid!

Generally, the 'Mujtahids' say: Al-'amal bidoon taqleed batil, which translates to 'Acts without taqleed are void'. It is best to do 'taqleed' and follow a mujtahid, If one dies without taqleed, then it is doubtful if one's whole life's acts of worship will be accepted. Wallahu 'Alam - And Allah knows best- There are several references, in most of the 'Rasala, Touzi al Masail'¹⁶².

We quote the following statement from Articles of Islamic Acts (Agha Khoei), pages1-2 (ref. 3).

'It is necessary for a Muslim to believe in the fundamentals of faith (Usool-e-Deen) on the basis of proof and he cannot follow anyone in this respect, i.e., he cannot accept the word of another with regard to the fundamentals without demanding proof. However, in order to act on Islamic code (Faroo-e-Deen) a person must adopt one of the following methods:

The man concerned should be a Mujtahid himself and should be knowing the Articles of Acts on the basis of Ijtihad and reason; (ii) If he is not a jurist himself he should follow a jurist , i.e., he should act according to the judgement fatwa of the jurist without demanding proof; (iii) If he is neither a jurist nor a follower (Muqallid)¹⁶³ he should act after taking such precaution that he should become sure of his having performed his religious duty.'

In some books¹⁶⁴, which are written in support of taqleed, it is also stated that it is 'Wajib' (compulsory) for a non-Mujtahid to follow a well-versed Mujtahid. And in support of their claim, a hadith from Imam Hazrat Hassan Askari^{asws} is cited: *'it is compulsory for people to follow those'Fuqha' who control their personal splendour , strive to safeguard 'Deen', refrain from devious desires and who obey Allah^{azwj}, Rasool Allah^{saww} and Masomeen^{asws}. **(the last part has already been addressed in the main chapter)***

¹⁶¹ Act of worship

¹⁶² See, for example, Articles of Islamic Acts, Al-Khoei Foundation, ISBN 0-941724-21-2), Pages, 1-5,

¹⁶³ Those who follow a Mujtahid.

¹⁶⁴ See, for example, Tofa-tul-Awam, Chapter on Taqleed.

Fact 1:

Now, we analyse the claims made by the Mujtahid¹⁶⁵, and their supporters, against the Book of Allah^{azwj} and Masomeen^{as}'s Ahadith, by answering the resulting three questions from Myth no. 1:

How 'Amal'¹⁶⁶ of a 'Momin'¹⁶⁷ are accepted?

Is it Allah^{azwj}'s Obligation to follow a 'non-masoom' without demanding a proof (from the Book and the Sunnah)?

What are the true meanings of Hadith of Imam Hazrat Hassan Askari^{asws}?

(1) How 'Amal' of a 'Momin' are accepted?

Amal are related with 'Eman', according to several traditions of Masomeen^{asws} (already presented in the main chapter) e.g., Imam Jafar-e-Sadiq^{asws} said¹⁶⁸:

*'No act (leading to sin) will be harmful if one has Eman but no deed (of worship) will be beneficial in the absence of Eman. Don't you see Allah^{azwj} Says **'The reason that prevents them from having their expenditures accepted from them is merely that they have disbelieved in Allah^{azwj} and His messenger and do not come to pray except when they are lazy, nor do they spend anything unless they are reluctant (Repentance, 9, verse, 54¹⁶⁹)'***

It is narrated from Imam-e-Jafar-e-Sadiq^{asws} ¹⁷⁰ Amir-ul-Momaneen^{as} has said in many of his^{asws} speeches, O people! You better stay within Deen-e-Islam, as it is better to commit a sin in it rather than carrying out good deeds in another religion'

It is narrated from Imam Ali Raza^{asws} ¹⁷¹ Eman means, recitation from your tongue, its recognition from heart and demonstration through body limbs.¹⁷²

Imam Mohammed Baqir^{asws} said¹⁷³: 'Allah^{azwj} Says, I will punish all those who have followed an imam who was not nominated by Me^{azwj}, regardless of their good deeds

¹⁶⁵ It should be noted that the concept of following a Mujtahid has been derived from Sunnis, as they follow their four Imams.

¹⁶⁶ Acts of worship

¹⁶⁷ A true believer (we are writing this article exclusively for Shian-e-Ali^{as})

¹⁶⁸ Tafseer-e-Safi, pp. 209, Translation and Tafseer by Syed Imdad Hussain pg. 252-

¹⁶⁹ English translation by T.B.Irving

¹⁷⁰ Usool-e-Kafi, Chapter 337, Hadith, 6 (K.Haqiak, pp10)

¹⁷¹ Ann-ul Hiat, Mullah Mohammed Baqir Majlisi, Chater 7.

¹⁷² Aman is not complete until and unless the Willait of Amir-ul-momaneen Ali ibn Abi Talib^{asws} is not pronounced in Kalima, Azan, Aqamah and Taushud of Salat, as per the tradition of Imam Jafar-e-Sadiq^{asws} **'La Ai La Ha Illallah' and 'Mohammed ar Rasool Allah^{saww}.' then you must immediately say 'Ali Ameer Ul Momaneen^{asws}.'**

¹⁷³ Usool-e-Kafi, Chapter 85, Hadith, 4

and extensive acts of worship but will forgive those who have followed My Just and Divine Imam^{asws}, regardless of their enormous burden of sins'.

It is also obvious from a famous and 'Mutafiq-ul-Alay'¹⁷⁴ hadith of Rasool Allah^{saww}, My followers will be divided into 73 sects and all will be directed towards hell fire except 'one', meaning all belonging to only one Muslim sect will be rewarded 'Jannah'. Since there is a broad variation in the practices of worship and indulgence in sins among people in general. Therefore, all regularly as well as irregularly practising worshippers of the 'one' Muslim sects will be assured a place in the Gardens of Paradise. The qualities of their deeds, will, not doubt, distinguish their status in the Paradise.

It is now clear from the above discussion that only deeds of the true believers (momineen) which will be accepted by Allah^{azwj}, here we present a generally agreed hadith of Rasool Allah^{saww} 'The quality of Deeds depends on the intentions', this is further emphasised¹⁷⁵ 'Allah^{azwj} awards more on good intention as compared with a mere good practice'

The quality of the deeds or acts of worship, again, depend on the understanding of the faith and certainly not on the details/procedures through which these acts are performed. Here, we present two traditions of Masomeen^{asws} from Usool-e-Kafi

Ali ibn Ibrahim has narrated from his father from Yahya ibn al-Mubarak from 'Abd Allah ibn Jubla from ibn Ishaq ibn 'Ammar from Abu 'Abd Allah^{asws} who has said the following¹⁷⁶:

"I asked Imam Abu 'Abd Allah Reza^{asws}, 'May Allah^{azwj} take my soul in service for your cause, I am impressed by my neighbour who regularly offers prayers, gives much charity and very often visits Mecca and performs Hajj.'" Imam^{asws} asked, 'O ibn Ishaq how about his state of 'Marifat' (level of intellect in Deen)?" I then replied, 'May Allah^{azwj} take my soul in service for your cause, he does not have any wisdom (Marifat)'. 'Nothing from what he does will be raised up (to heavens).'" Replied Imam^{asws}.

We conclude here: Acts of worship are accepted and rewarded based on intentions and knowledge related to principles of Islam (which are Principles of religion as per Masomeen^{asws}'s Ahadith but Faroo-e-Deen as per principles of Ijtihad!)

(2) Is it Allah^{azwj}'s Obligation to follow a 'non-masoom' without demanding a proof (from the Book and the Sunnah)?

¹⁷⁴ Accepted by all Muslim sects.

¹⁷⁵ Usool-e-Kafi, Chapter 171, Hadith, 2

¹⁷⁶ Usool-e-Kafi, Chapter 1, Hadith, 19

This is, certainly, a groundless claim based on man-made criteria, fabricated by the architects of the Shia Ijtihad, otherwise Allah^{azwj}, (ref. 10) will only accept the acts of worship, which are carried out while following a Divine Imam^{asws}. However, supporters of Mujtahideen may still insist on Ahadith of Imam Hassan Askari^{asws} which refers to the time of Imam-e-Zamana^{asws}, 'Ghaibat'. We illustrate what we have given in the main chapter:

What are the true meanings of Hadith of Imam Hazrat Hassan Askari^{asws}?

'It is compulsory for people to follow those 'Fuqha' who control their personal splendour, strive to safeguard 'Deen', refrain from devious desires and who obey Allah^{azwj}, Rasool Allah^{saww} and Masomeen^{asws}.

The Fuqha are the narrators of the Ahadith as per Ahadith presented in the Summary:

Here, instead of disputing the authenticity of the above Hadith, we present the following traditions from Masomeen^{asws} which provide us guidelines for making use of their teachings in all aspects of our lives:

Initially, we analyse the situation when there are conflicting traditions from Masomeen^{asws} (God forbid). It is narrated Imam Jafar-e-Sadiq^{asws}¹⁷⁷:

'When a person asked what shall we do when we hear conflicting Ahadith from those who are your^{asws} trustworthy (followers)? Imam^{asws} said if a hadith is in agreement with the book of Allah^{azwj} and sayings of Rasol Allah^{saw}, then accept it otherwise leave it alone'.

Let us analyse other ahadith related to 'Ghaibat-e-Imam^{asws}'.

Imam Jafar-e-Sadiq^{asws} said : "Whenever it occurs, everyone should stick to what was conveyed to them by the AImma^{asws} before, till you find out who is the Imam (Reappearance of Imam^{asws})"¹⁷⁸

Imam Jafar-e-Sadiq^{asws} said : "When such a time comes and you cannot meet your Imam-e-Zamana^{asws}, you should continue to follow the orders from AImma^{asws} which you already have until the reappearance of Imam^{asws} is announced or proven."¹⁷⁹

In another hadith for the 'Ghaibat-e-Imam^{asws}'

Imam Jafar-e-Sadiq^{asws} said: "They must seek out one of you who narrates our Traditions, who is versed in what is permissible and what is forbidden, who is well-

¹⁷⁷ Usool-e-Kafi, Chapter 22, Hadith, 2

¹⁷⁸ Baharul Anwar vol.11 p, 671

¹⁷⁹ Baharul Anwar vol.11 p, 672

acquainted with our laws and ordinances, and accept him as judge and arbiter, for I appoint him as judge over you. If the ruling which he based on our laws is rejected, this rejection will be tantamount to ignoring the order of Allah^{azwj} and rejecting us^{asws} is the same as rejecting Allah^{azwj}, and this is the same as polytheism.”¹⁸⁰

Imam, Muhammad al-Mahdi^{asws} said in a reply to Ishaq ibn Ya'qub:

”As far as newly occurring circumstances are concerned, you should turn (for guidance) to the narrators of our ahadith, for they are my proof over you just as I am Allah’s proof.”¹⁸¹

From the above traditions of Masomeen^{asws} and an extract from Imam Hassan Askari^{asws}’s tradition (which is used in support of Taqleed), it is clear that one has to consult the narrator of their^{asws} Ahadith and then should act according to the tradition of Divine Masoom^{asws}, and the basis of following ‘Islamic issues’ are still the traditions of Masomeen^{asws} rather than fatawa of a ‘Mujtahid’ or following a personality.

Mujtahid’s supporters at this point usually say, as a matter of fact Mujtahid gives the essence of Masomeen^{asws}’s tradition in his fatwa (as a nutshell)! This leads us to Myth no. 2!

Myth 2:

The fatwa of a Mujtahid, in fact, is according to the traditions of Masomeen^{asws}!

Fact 2:

This is completely based on perception of a ‘Muqallid’ for his loyalty and blind support for his Mujtahid, without any evidence, since he is denied of his right to asked for further information (Proof, see ref. 3)-according to one of the conditions between a ‘Mujtahid’ and ‘Muqallid’ relationship. However, we present a hadith from Amir-ul-momaneen^{asws}, Whoever cites our Tradition and does not refer its origin to us, commits an act of cruelty against us.”¹⁸² And also

‘Abu ‘Abdallah^{asws} said: ‘Beware of the branched-out lies.’ They asked the Imam^{asws}, ‘What are the branched-out lies?’ The Imam^{asws} replied, “It is when you narrate a Hadith of an Imam^{asws} without mentioning an Imam^{asws}’s name”¹⁸³

A pro-Taqleed still asks here that all the above sayings of Masomeen^{asws} are also known to Mujtahid, as they conduct a through research and spend their whole lives

¹⁸⁰ Furu-e-Kafi, vol. 7, Tehran 1379, p. 412

¹⁸¹ Shaykh at-Tabarsi, al-Ihtijaj, vo. 2, Najaf 1966, p. 283.

¹⁸² Nahjul Asrar, Vol 1.

¹⁸³ Usool-e-Kafi, Chapter 17, Hadith 12

in analysing Ahadith and issues related to 'Fiqh'! This counter argument leads us to Myth no. 3!

Myth 3:

We follow the best knowledgeable person, 'Mujtahid' who has extensively studied Quran and Ahadith and if he makes a mistake, in his judgement (fatwa), then he will be responsible for his mistake but we will not be penalised for his misjudgement, as we sincerely followed the best available source of knowledge!

Fact 3:

Allah^{azwj} says in Quran, No burdened (soul) may bear another's burden: if some over-laden soul should call out for someone else to carry his load, no one would bear any part of it even though they were a near relative. You can only warn those who dread their Lord although (he is) Unseen, and keep up prayer. Anyone who purifies himself, only purifies his own soul. Towards God should remain one's goal (35:18)¹⁸⁴.

Allah^{azwj} also Says in the Holy Quran:

وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّا كَرَّرْنَا فَتَنَّاكَ مِنْهُمْ لَكُنَّا كَذِبًا يُرِيهِمُ اللَّهُ أَعْمَالُهُمْ خَسِرَاتٍ عَلَيْهِمْ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ {167}

And those who followed shall say: Had there been for us a return, then we would renounce them as they have renounced us. Thus will Allah show them their deeds to be intense regret to them, and they shall not come forth from the fire (2:167).

وَهَيْبُ بْنُ حَفْصٍ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) مَا مِنْ عَبْدٍ يَدْعُو إِلَى ضَلَالَةٍ إِلَّا وَجَدَ مَنْ يُتَابِعُهُ.

Wuheyb Bin hafs, from Abu Baseer who said:

Abu Abdullah^{asws} said: 'There is none from the servants who calls to the misguidance except that he finds the 'one' (mureed) who follows him'.¹⁸⁵

It is the responsibility of all of us to acquire knowledge, as we will be judged by our own efforts, we present a hadith of Imam Jafar-e-Sadiq^{asws} in this regard:

Imam Abu Abdullah^{asws} said, 'Allah^{azwj} does not accept a deed without good understanding, whereas good understanding cannot be achieved without hard work. The one who attains proper understanding will be guided by it towards good deeds

¹⁸⁴ Originator, Chapter 35, Verse 18.

¹⁸⁵ Al-Kafi, Vol. 8, H. 14743

and the one who does not make any effort will not develop any understanding. Is it not a fact that parts of faith comes from other parts?"¹⁸⁶

Also in another Hadith:

And from Ali Bin Ibrahim from Muhammad Bin Isa from Yunus from Jameel who has narrated the following from Abu Abd Allah^{asws}:

'People are of three types – scholar, student, and rubble. We^{asws} are the scholars, and our^{asws} Shiites are the students, and the rest of the people are worthless'.¹⁸⁷

So by leaving principles of Islam aside and just leaning and relying on a Mujtahid, one has no shelter against burden of unaccepted obligatory acts of worship if an error has been made. This is due to the fact that one is following the judgement (Fatwa) of someone who is not infallible and there is always going to be danger of errors, specially for the Hereafter where one has to live forever, either comfortably or under distress. If he is, as most of the 'Mujtahid' disagree in various Islamic issues- hence all of them cannot be right, while in conflict, their followers, therefore, will be equally responsible for those act which were carried out on the basis of wrong fatawa!

It is important to note that the process of fatwa derivation is totally forbidden by the Masomeen^{asws}:

'I asked from (Imam) Abu Abd Allah^{asws}, 'Sometimes, we encounter those issues, related to which we cannot find an answer neither in the book of Allah^{azwj} nor in the Ahadith. Can we use our own analysis of the situation (use of analogies) and try to find a solution?' The Imam^{asws} replied, "No, you must not do so. If you would find the correct solution, you will receive no rewards for it and if you derive a wrong conclusion then you have forged lies against Allah^{azwj}, the most Majestic, the most Glorious."¹⁸⁸

From this point we go to the Myth no 4!

Myth 4:

The supporters of 'taqleed' at this point usually say, 'Mujtahid's' guess is still going to be better than that of a 'layman' so it is better to act on the guess of a better informed 'Mujtahid' who uses an extensive and painstaking path of fatwa derivation!

¹⁸⁶ Usool-e-Kafi, Chapter 12, Hadith 2

¹⁸⁷ Wasail ul Shia, H. 33094

¹⁸⁸ Usool-e-Kafi, Chapter 19, Hadith 11

Fact 4:

The process of issuing a fatwa is based on logic, similarity and speculation, all of these have been forbidden by the Masomeen^{asws}.¹⁸⁹

Mohammed Ibn Hakam has narrated from Imam Musa-e-Kazim^{asws}, that may I be your ransom, we have learned the knowledge of 'deen' from you and we do not feel any need to ask from anyone else. And when we meet with people in public gatherings, they ask questions from us and we are able to reply to them due to Allah^{azwj}'s blessing on us because of your kindness. But some times we are asked about those questions for which we have not heard any answers either from you^{asws} or from your (masoom) forefathers^{asws}. Under these circumstances, we carefully analyse the situation and reply to them accordingly. Imam^{asws} said, Never, never, by Allah^{azwj}, O ibn Hakam! there is certainly destruction in it. Whoever has acted like this has met total destruction! Then said Allah^{azwj}'s curse may be upon Abu Hanifa who says, Ali^{asws} says like this, regarding this issue, whereas my ruling is like this- meaning my statement is better than Ali^{asws}'s (God forbid), Mohammad bin Hakam said, I told this later to Hasham bin abul Hakam, by Allah^{azwj}, I wanted to seek permission (from Imam^{asws}) to make use of analogy/similarity in solving issues of 'deen'.

The use of analogy/perception has been strongly forbidden in other Hadith from Imam-e-Jafar-e-Sadiq^{asws}:

I asked from Hazrat Imam Jafar-e-Sadiq^{asws} 'The Sunnah, tradition of the holy Prophet^{saww} can not be learned through analogy. Consider a woman has to make up for her lapsed fast due to her monthly cycle but it is not obligatory on her to make up for her lapsed prayers under those conditions, whereas Salat is superior to Fast, O Aban, when analogy (process of fatwa extraction) is used, it would only destroy religion.'¹⁹⁰

Myth 5:

The Mujtahid is the Specialist:

Mujtahid is specialist of the religious affairs (e.g., several PhDs in various disciplines of religious affairs (i.e., jurisprudence, history, Ahadith) and when you face a problem you consult the specialist related to a specific area of expertise (e.g., for heart bypass- a heart surgeon is consulted, for building design- an architect is approached)!

¹⁸⁹ Usool-e-Kafi, Chapter 19, Hadith 9

¹⁹⁰ Usool-e-Kafi, Chapter 19, Hadith 15

Fact 5:

وعن علي بن إبراهيم ، عن محمد بن عيسى ، عن يونس ، عن جميل ، عن أبي عبدالله (عليه السلام) ، قال : سمعته يقول : يغدو الناس على ثلاثة أصناف : عالم ، ومتعلم ، وغثاء ، فنحن العلماء ، وشيعتنا المتعلمون ، وسائر الناس غثاء .

And from Ali Bin Ibrahim from Muhammad Bin Isa from Yunus from Jameel who has narrated the following from Abu Abd Allah^{asws}.

‘People are of three types – scholar, student, and rubble. We^{asws} are the scholars, and our^{asws} Shiites are the students, and the rest of the people are worthless’.¹⁹¹

The experts are the Masomeen^{asws}, and all the Shias, regardless of their knowledge and experience, are their^{asws} students.

In another Hadith Imam^{asws} asked: Do you know who the scholars are? I said: ‘O son of the Prophet of Allah^{saww}! No.’ Imam^{asws} said: ‘They are the scholars from the Household of Mohammed^{saww} whose obedience has been made incumbent (upon people) by Allah^{azwj} and Allah^{azwj} has made it obligatory upon the people to love them.’¹⁹²

Myth 6:

Taqleed is in human nature, we all follow someone, e.g., as a guardian, as a teacher, and hence we follow the most knowledgeable person in religion, the religious-expert - Maraje!

Fact 6:

In the recognition of an expert, in any discipline of life, one would search for the track record of that expert (his success and failure profile). For example, if one wants to consult a cardiologist or an architect, he will investigate specialist's success rate on previous 'treatments' or 'building structures', after establishing success of his treatment or sound features of the building structures one would take the advise of that expert. But when one looks at the simple issues, which have been remained unresolved by the Mujtahid for the last 1400 years, one gets perplexed, particularly when one is asked to just follow without asking for a proof! Those simple issues are, for example, when Salat/fast becomes 'Qasr' or in which direction prayers should be offered while travelling-all of the 'Mujtahideen' are confused and issue different statements, please see details in

http://www.hubeali.com/articles/Examples_of_Fatawa_Conflicts.pdf.

¹⁹¹ Wasail ul Shia, H. 33094

¹⁹² Uyun Akhbar al-Reza, vol. 1, H. 2865

In brief, the capability of a Mujtahid in deriving a fatwa is far from being an expert. The expert of the Deen is the narrator of Divine laws and only nominated by Allah^{azwj}, so the real experts in Islam are our Masomeen^{asws}. Therefore, in this context, a Mujtahid may be taken an equivalent to 'hakeem'¹⁹³ who would try to treat a patient through mixing and grinding various tablets in different combinations and strengths, which he has acquired from various pharmacies – The actions of the Mujtahid, are not far, from this example, in his efforts of deriving a fatwa! He takes bits and pieces from various Verses of Quran and traditions of Masomeen^{asws} and produces his own statement 'Fatwa' (which is also sometimes referred to as nutshell or sugar coated bill for Muqallid-as it eliminates his research for the traditions of Masomeen^{asws}). This is obvious from the wordings of a fatwa that it is neither from Verses of the Quran nor a Hadith of a Masoom^{asws} but rather a sugar coated pill for a busy Muqallid and a source of strangle-hold for the Mujtahid over his followers.

However, the supports of taqleed would still argue that their Mujtahid get inspiration from Imam-e-Zaman^{asws} as being in the position of 'Niab-e-Imam'- lets review this claim in Myth No 7!

Myth 7:

Mujtahid is the 'Niab-e-Imam'¹⁹⁴ vicegerent of Imam-e-Zaman^{asws} specialist of the religious affairs (e.g., several PhDs in various disciplines of religious affairs, i.e., jurisprudence.!

Fact 7:

In a very simplistic way, a second-in-command or a deputy of a person is expected to possess not only similar qualities but also to have the same speciation. For example a heart surgeon's deputy cannot be a butcher although he may be able to quite comprehensively dissect a human body. Similarly, a monkey or an owl can never be appointed as a second-in-command to an eye surgeon-otherwise it's a recipe for disaster. We Shian-e-Ali^{asws} believe that our Masomeen^{asws} were the very first and most superior creation, in the form of 'The Noor', of Allah^{azwj}. On the contrary, human beings, were created from clay and came to this world without any trace of knowledge. We acquired knowledge and gained strength while growing but lost all of these, again, in our later part of lives. As Allah^{azwj} Says:

Has not man considered how We created him from a drop of semen? Yet he is an open adversary¹⁹⁵!

and

¹⁹³ A non-professional and unqualified who practise medicine

¹⁹⁴ Second in command

¹⁹⁵ Chapter 36, YA-SIN, Verse 77 (translation by T.B.Irving)

***Anyone We grant long life to, We switch around within creation (return to childhood). Will they not use their reason?*¹⁹⁶**

We take a further step to relinquish the remaining doubts regarding the position of a Mujtahid during the occultation of Imam-e-Zaman^{asws},

When we take a closer look at the history, we realise that the four 'representatives' of Imam-e-Zaman^{asws} never ever claim to be 'Naib-e-Imam' but were content to be called 'couriers' for Masoom Imam^{asws}, and one by one, before leaving this world, they appointed their own 'Naib' until the last one, who was told by Imam-e-Zaman^{asws}.

' O Ali bin Mohammed Samari, Allah^{azwj} may give His best reward to your grieving brothers on your death, which will occur within next six days. Thus, you better start packing up and do not nominate your deputy while making your last will. Now the Grand occultation will take place and Allah^{azwj} will not make me reappear until after a long time. This will not happen until people with stone cold hearts will come and fill the earth with cruelty and tyranny. And few among my Shias, will make claims of meeting with me but, whoever claims to see me before the aggression of Sufyani, he will be a big liar and filthy accuser.¹⁹⁷

First, we can easily see that there will be no deputy of any kind until the re-appearance of Imam-e-Zaman^{ajfi}.

So all these so-called 'Niab-e-Imam' and even so-called 'Imam' are self-proclaimed pretentious titles, without any real meanings and any relevance to and or endorsement of Imam-e-Zaman^{ajfi}. During the early days of 'Grand Occultation', Imam-e-Zaman^{ajfi}'s loyal followers were quite content with their humble status and titles, i.e., (Mulla Mohammed Baqir Majlasi, Sheikh Yaqub Kulani, Sheikh Sadduq). Any mujtahid, present or past, can never ever dare to equate himself with the devout services and breadth of knowledge of above mentioned shia Ahadith narrators.

Myth 7:

We have seen and observed what our ansestors have been following, generation after generation and we will adhere to it.!

Fact 8:

When Prophet would invite unbelievers to Islam, they would say we have seen our forefather on our religion, how all of them were on the wrong path? Allah^{azwj} Says in response to their statement:

¹⁹⁶ Chapter 36, YA-SIN, Verse 68

¹⁹⁷ See for example in "Kitab-ul-Ghaibah", of Shaykh Tusi and "Kamaaluddin" of Ibne Babuwayh

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنزَلَ اللَّهُ وَإِلَى الرَّسُولِ قَالُوا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا ۖ أُولَٰئِكَ كَانُوا لَآ يَعْلَمُونَ شَيْئًا وَلَا يَهْتَدُونَ (5:104)

And when it is said to them, Come to what Allah has revealed and to the Messenger, they say: That on which we found our fathers is sufficient for us. What! even though their fathers knew nothing and did not follow the right way.

The Solution!

Having said all this, reader may ask what is the solution? How one can find the authentic traditions of Masomeen^{asws} relevant to our day-to-day issues?

All the required knowledge, until the Day of Judgement, has been transferred to us by the Masomeen^{asws}, any argument creating an element of doubt (i.e., our books were burnt in Baghdad)¹⁹⁸ would be against our basic belief that Masomeen^{asws} did not leave behind adequate 'guideline lines' (traditions) which would be followed by their^{asws} Shia during the time of Grand occultation of Imam-e-Zaman^{asws}, or all or part of those traditions were lost (Nouzobillah!). Unless we vigorously deny these myths, we are along the lines of Sunnis, who are convinced that Prophet Mohammed^{saww} did not leave behind his vicegerent who would lead his followers after him¹⁹⁹. Also if one believes Ahadith were lost or did not reach us (nouzobillah) but Allah^{azwj} will Punish us for not acting on His^{azwj} Divine Commandments, then who one is blaming and what one is disputing?

Having established a firm belief that whatever was required by followers of Prophet of Allah^{saww} has been revealed in the Book of Allah^{azwj} and Ahadith of Masomeen^{asws}, we endeavour to cite traditions of Masomeen^{asws} related to the plausible questions which may arise in this context:

Whatever people need is present in Quran and Traditions?

(1) Abu 'Abd Allah^{asws} has said the following:

'Anything, that will, ever, be required by the people is present in the Book of Allah^{azwj} and Ahadith (our traditions)²⁰⁰.'

(2) 'I asked from Imam Musa Kazim^{asws}, people say everything is described in Book of Allah^{azwj} and traditions of Prophet^{saww}, including those what you narrate to us, Is it

¹⁹⁸ Another myth, generally presented while advocating Taqleed-when a Mujtahid is cornered!

¹⁹⁹ As per the fabricated tradition, i.e., both Risalat and Kilafat will not remain in Banu Hashim or We the group of Prophets do not leave anything behind, whatever is left belongs to followers etc.

²⁰⁰ Usool-e-Kafi, Chapter 20, Hadith 4

so? Imam^{asws} replied, indeed, everything is present in the Book of Allah^{azwj} and traditions of Prophet^{saww}.²⁰¹

(3) I heard Imam Jafar-e-Sadiq^{asws} said the following:

'I am the son of Prophet^{saww} and know all about the Book of Allah^{azwj}, more than anyone among you, it contains all the facts about the previous generations, as well as, whatever is going to happen until the Day of judgement. It has news about the skies, about the earth, on the heaven and on the hell, what has passed and what is still to come. All of it is clearly visible to me, in a similar way, as my palm is in front of me. As Allah^{azwj} Says, all species are well defined in the Quran.'²⁰²

Where are those traditions which explain Quran and all issues related to us?

The Traditions of Masomeen^{asws} are present in various Ahadith books, Al-Kafi, Manla Yazar alFaqi, Tafseer-e-Imam Hassan Askari^{asws}, Al-Mahasen, Al-Basir ul Darjat, Al-Ibtisar and Tahzib-ul-Ahkam, Sulam ibn Qais Hilali. Some of these books have also been translated in other languages, i.e., English, Urdu. Most of these books are available in English and some other languages, some of these are available at www.hubeali.com.

How Can I find an Answer to a matter, without having to spend enormous time and effort?

We have been asked to act on a single tradition of masoom^{asws}, and not on a 'fatwa' so we can ask for help from those who have knowledge of Ahadith or can provide a reference to an applicable Ahadith to the related issue, this was the 'norm' prior to the 'taqleed' and 'touzi' culture (which gradually started to spread from 680 AH)²⁰³. Shian-e-Ali^{asws} before the inception of 'taqleed' and still today, memorise, propagate, preserve and act upon the Ahadith of Masomeen^{asws} through asking for a Hadith or its reference from those who are well versed in the traditions of Masomeen^{asws}.

How I can extract the true meanings from a translation?

The true meanings and essence of Masoom^{asws}'s tradition is important, rather than putting emphasis on technicalities of Arabic grammar, see for example:

²⁰¹ Usool-e-Kafi, Chapter 20, Hadith 10

²⁰² Usool-e-Kafi, Chapter 20, Hadith 8

²⁰³ I quote from a famous research work by Allama Baqshi²⁰³, 'A shia scholar, without any doubt, who first used the word 'Ijtihad' in the similar meanings as it is used these days was Allama Hilli (died 676 A.H.), who had a chapter title 'Bab-al-Ijtihad; (Chapter of Ijtihad) in his book called 'Kitab al-Ma'ārij'.

'I asked abu 'Abd Allah^{asws}, When I hear a Hadith from you, I like to narrate it without any addition or omission but, sometimes, I cannot recall all your words exactly, Imam^{asws} asked, Do you do it on purpose to create doubts in people's minds? I replied, 'no, I do not (have this intention). Imam^{asws} asked, 'Do you narrated our Hadith without any addition or omission in its true meanings and essence? I replied, yes, I do. Imam^{asws} said " then there is no harm in doing so "'²⁰⁴

And

"I asked (Imam) Abu 'Abd Allah^{asws}, 'I hear your Hadith and I want to narrate to others but I do not remember the exact words when describing to others.' Imam^{asws} asked, "Do you do it on purpose?" He said, "No, I do not do it intentionally." The Imam^{asws} asked, "Do you keep its real meanings?" He said, "Yes, I keep its real meanings." The Imam^{asws} said, " Then it is appropriate."²⁰⁵

What If I was given a wrong reference to a Hadith?

"Amir-ul-momineen^{asws} said upon presenting our Hadith, you must mention the name of the person from whom you have originally heard it. Thus, if the Hadith is true then you will get the reward (for narrating it) but if it is false, then he will be held responsible for attributing a lie to us."²⁰⁶

'Abu 'Abd Allah^{asws} said, 'You must write down (Hadith) and spread our knowledge among your brethren. Upon your death, your children will inherit your books. A time will come when people will face chaos and they will find no comfort anywhere else but within these books.'" ²⁰⁷

"I said to Abu Ja'far^{asws}, 'May Allah^{azwj} take my soul in your^{asws} service, our shaikhs have narrated Hadith from Imam Abu Ja'far^{asws} and from Imam Abu Abdullah^{asws} and at that time because of fear 'Taqeeya', concealment was sever. They concealed their books and did not narrate Ahadith from them. When they died their books came to us.'" Can we narrate those Ahadith? The Imam^{asws} said, "You may narrate from them because they contain the truth."²⁰⁸

A Question to those who are in taqleed!

How did you find your Mujtahid or who guided you to him? Prophets^{as} could not select Momin, Prophet Musa^{as}'s 70 selected Momin turned out to be Munafiq²⁰⁹.

²⁰⁴ Usool-e-Kafi, Chapter 17, Hadith 2

²⁰⁵ Usool-e-Kafi, Chapter 17, Hadith 3

²⁰⁶ Usool-e-Kafi, Chapter 17, Hadith 7

²⁰⁷ Usool-e-Kafi, Chapter 17, Hadith 11

²⁰⁸ Usool-e-Kafi, Chapter 17, Hadith 15

²⁰⁹ Kamal u Deen by Sheikh Sadduk, vol. 2, pg. 441

APPENDIX V:

Hadith on Staying Away from Those who Use Analogy:

محمد بن محمد المفيد في (المجالس) عن الصدوق، عن محمد بن الحسن بن الوليد، عن الصفار، عن يعقوب بن يزيد، عن حماد بن عيسى، عن حماد بن عثمان، عن زرارة بن أعين قال: قال لي أبو جعفر محمد بن علي (عليهما السلام): يا زرارة! إياك وأصحاب القياس في الدين، فانهم تركوا علم ما وكلوا به وتكلفوا ما قد كفوه يتأولون **الأخبار** ويكذبون على الله عز وجل، وكأني بالرجل منهم ينادي من بين يديه، فيجيب من خلفه وينادي من خلفه فيجيب من بين يديه قد تاهوا وتحيروا في الأرض والدين.

Mohammed bin Mohammed AlMufeed heard it from Al-Sadduq from Muhammad bin al-Hasan b. al-Waleed, who reported from Muhammad bin al-Hasan al-Saffar, who reported from Ya'qoob bin Yazeed who from Hammad bin Isa who from Hammad bin Uthman who from Zurarah bin A'ayan who said:

Imam Abu Ja'far Muhammad bin Ali^{asws} told me: 'O Zurarah, keep away from those people who apply analogy in the matters of religion. Surely, they have abandoned the knowledge of what was assigned to them, and entered into unnecessary hair splitting matters, which had already been decided for them.

They interpret the (our Ahadith) 'Al-Akbahar' (the way they like) and ascribe lies to Allah^{azwj}. And as if I see a man from them, who when called from the front, answers to the one, who is behind him, but when called from the rear, he replies to the one who is in front of him. They wonder around aimlessly on the earth as well as in the religion."²¹⁰

Who will be the Successful Ones in the Hereafter?

It is a 'Mutifiq ul Allay' (accepted by all Muslim sects) that the Holy Prophet^{saww} said: 'Only one out of the seventy three Sects of the Muslim Ummah will actually make it whilst the other seventy two of them will face destruction.'²¹¹

Yet, when we speak to any of them, they all claim to be the one on the right path and so do we. After all we do cling to the Wilayah of our Holy Imam Ali Ibn Abi Talib^{asws} and the Holy Imams^{asws} that followed the Prophet of Islam^{saww}.

Almost all Muslims, Shias in particular claim that they love and submit to Ahl Al-Bayt^{asws}. How one can find who will be successful in the Hereafter? There are two more conditions which help in judging ourselves (rather than judging others).

علي بن محمد الخزاز في كتابه (الكفاية) في النصوص على عدد الأئمة (عليهم السلام) عن الحسين بن محمد بن سعيد، عن محمد بن أحمد الصفواني، عن مروان بن محمد السنجاري، عن أبي يحيى التميمي، عن يحيى البكاء، عن علي (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله): ستفترق امتي على ثلاث وسبعين فرقة، فرقة منها ناجية والباقيون هالكون، والناجون الذين يتمسكون بولايتكم، ويقتبسون من علمكم، ولا يعملون برأيهم، فاولئك ما عليهم من سبيل.

²¹⁰ AAmali-E-Mufeed Page-51, Bihar Vol-2 Page-308, Wasilu Shia Vol-27 Page-59

²¹¹ Found in most Ahadith books, i.e., See Sulam bin Qais Hillali.

The Holy Imam Ali^{asws} said: 'The Holy Prophet^{saww} said: 'My nation will divide into seventy three Sects, only one of which will achieve salvation whilst the rest will be destroyed. **The successful will be the ones who will adhere to your Mastership (Wilayah) and quote from your knowledge, and they will not act according to their opinion.** They are the ones on the right Path.²¹²

The Noble Hadeeth quite clearly states that **we should only quote from the knowledge of the Holy Imams^{asws} and not act according to our opinion.**

This quite clearly negates the issuance of Fatwa and acting upon them, for these are opinions based on jurisprudence on the principles of the Sunni Imam Shafei and are **not** a quote from the Noble Ahadeeth.

Obligatory Taqleed

وبهذا الاسناد، عن معلى بن محمد، عن الحسن بن علي قال: حدثنا حماد ابن عثمان، عن بشير العطار قال: سمعت أبا عبدالله عليه السلام يقول: نحن قوم فرض الله طاعتنا وأنتم تأتمون بمن لا يعذر الناس بجهالته

It is narrated from Mu'alla ibn Muhammad from al-Hassan ibn Ali who has said that Hammad ibn 'Uthman narrated to us from Bashir al-'Attar who has said the following:

"I heard Imam abu Abd Allah^{asws} saying, '**We are the people, obedience to whom is obligatory by the Command of Allah^{azwj}, and the 'A'immah^{asws} you follow are such that people's responsibility to obey them^{asws} does not cease because of people's ignorance and not knowing them.**'²¹³

Forbidden Taqleed

وعن ابن محبوب أو غيره، عن مثنى الحنائط، عن أبي بصير قال: قلت لأبي جعفر (عليه السلام): ترد علينا أشياء لا نجدها في الكتاب والسنة فنقول فيها برأينا، فقال: أما أنك إن أصبت لم توجر، وإن أخطأت كذبت على الله

It has been narrated from Abu Mahboob or others from Mathni Al-Hanaat from Abu Baseer that he said to Abu Ja'far^{asws}: 'We want something from you but cannot find in the Book or Sunnah, shall we say it as per our judgement?' He^{asws} replied: 'No! **If you get it right you will get no reward for it, and if you get it wrong you will have ascribed a lie to Allah^{azwj}.**'²¹⁴

الحسين بن محمد الاشعري، عن معلى بن محمد، عن الحسن بن علي الوشاء، و عدة من أصحابنا، عن أحمد بن محمد، عن ابن فضال جميعا، عن عاصم بن حميد، عن محمد ابن مسلم، عن أبي جعفر عليه السلام قال: خطب أمير المؤمنين عليه السلام الناس فقال: أيها الناس إنما بدء وقوع الفتن أهواء تتبع، وأحكام تتبدع، يخالف فيها كتاب الله، يتولى فيها رجال رجالا، فلو أن الباطل خلص لم يخف على ذي حجي، ولو أن الحق خلص لم يكن اختلاف ولكن يؤخذ من هذا ضغث ومن هذا ضغث فيميز جان فيجيبان معا فهناك استحوذ الشيطان على أوليائه ونجا الذين سبقت لهم من الله الحسنی

..... بحار الأنوار 36 336 باب 41- نصوص الرسول ص عليهم ع 198, H. 36, VOL 36, BIHAR UL ANWAAR –

h3, Ch. 8, H 476, Vol. 1 - Al-Kafi,

Wasail ul Shia H. 33185

Al-Husayn ibn Muhammad al-Ash'ari has narrated from Mu'alla ibn Muhammad from al-Hassan ibn Ali al-Washsha' and a number of our people from Ahmad ibn Muhammad from ibn Faddal all from 'Asim ibn Humayd from Muhammad ibn Muslim from abu Ja'far , recipient of divine supreme covenant, who has said the following:

'Imam Ali^{asws}, recipient of divine supreme covenant, in one of his sermons has said, **'O people, mischief begins with following certain desires and obeying certain man-made rules that are different from the rules and laws of the book of Allah. In such a case, people yield to other people as a higher authority.** If falsehood had been clear it remained so to the people of Intelligence. If truth had been clearly distinct differences did not emerge. But (in practical life) people mix certain parts of truth with a few things from falsehood and present them together. In such case Satan overwhelms his friends and only those who have previously received protection from Allah^{azwj} remain safe.²¹⁵

The Two Weighty Things

قول رسول الله ص إني تارك فيكم الثقلين كتاب الله و عترتي أهل بيتي

The Holy Prophet^{saww} said: 'I leave behind for you **two** weighty things, the Book of Allah^{azwj} and my Progeny of my Household^{asws} 216

A non-masoom person can neither be an 'Itirat' nor can ever be from 'Ahl al-Byat^{asws}', so upon the completion of Islam, which will, remain valid until the Final Day of Judgement, is there any role for a Mujtahid?

Course Of Action

(1) The newly occurring Issues.

مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ عِصَامٍ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ إِسْحَاقَ بْنِ يَعْقُوبَ قَالَ سَأَلْتُ مُحَمَّدَ بْنَ عُثْمَانَ الْعَمَرِيَّ أَنْ يُوصِلَ لِي كِتَابًا قَدْ سَأَلْتُ فِيهِ عَنْ مَسَائِلَ أَشْكَلْتُ عَلَى فَوْرَدِ التَّوْقِيعِ بَخْطِ مَوْلَانَا صَاحِبِ الزَّمَانِ عَ أَمَّا مَا سَأَلْتُ عَنْهُ أَرَشَدَكَ اللَّهُ وَ تَبَّتْكَ إِلَى أَنْ قَالَ وَ أَمَّا الْحَوَادِثُ الْوَاقِعَةُ فَارْجِعُوا فِيهَا إِلَى رِوَاةٍ حَدِيثِنَا فَإِنَّهُمْ جُنِّيَ عَلَيْكُمْ وَ أَنَا حُجَّةُ اللَّهِ

Mohammed ibn Mohammed ibn Asim, from Mohammed ibn Yaqoob, who from Ishaq ibn Yaqoob who said the following:

Tradition from Imam Al-Mahdi^{asws} in a reply to Ishaq ibn Ya'qub: 'As far as newly occurring circumstances are concerned, you should refer to the **narrators of our Ahadith**, for they are my proof over you and I^{asws} am Allah^{azwj}'s Proof.²¹⁷

²¹⁵ Al Kafi, Vol. 1, H 157, Ch. 19, h1

²¹⁶ Tafseer Al Qummi – Vol 2 P 345

²¹⁷ Ahtijaj al-Tabrisi, Vol. 2, pg. 469.

(2) Seeking of knowledge is obligatory.

وعن ابيه ، عن جماعة ، عن أبي المفضل ، عن جعفر ابن محمد الحسيني عن محمد بن علي بن الحسين بن زيد بن علي ، عن الرضا ، عن آبائه ، عن علي (عليهم السلام) قال : سمعت رسول الله (صلى الله عليه واله) يقول : طلب العلم فريضة على كل مسلم ، فاطلبوا العلم من مظانه ، واقتبسوه من أهله الحديث .

And from his father from a group from Abu Al Mufazzal from Ja'far Bin Muhammad Al Husayni from Muhammad Bin Ali Bin Al Husayn Bin Zayd bin Ali from Al Ridha^{asws} from Ali^{asws}:

'I^{asws} heard the Messenger of Allah^{saww} say: 'Seeking of knowledge is an obligation on every Muslim. Seek knowledge from its sources (Masomeen^{asws}) and take it from the People of Ahadith'.²¹⁸

(3) When a blind leads a blind:

Whoever enters in this religion by a person, he will exit from it by way of a person, and whoever enters in this by the Book (Holy Quran) and the Sunnah, mountains will disappear before he does.

قال : وقال أمير المؤمنين (عليه السلام) : من أخذ دينه من أفواه الرجال أزالته الرجال ، ومن أخذ دينه من الكتاب والسنة زالت الجبال ، ولم يزل ، قال : وهذا الخبر مروي عن الصادق (عليه السلام) ، عن أمير المؤمنين (عليه السلام) .

Amir-ul-Momineen^{asws} said: 'One who takes his religion from the mouths of men will be falsified by the (other) men, but the one who takes his religion from the Book and the Sunnah, the mountains will retreat but not him'. And this News has been narrated from Al-Sadiq^{asws}, from the Amir-ul-Momineen^{asws}.²¹⁹

(4) Narrate Hadeeth amongst yourselves for they will give you salvation

وعن أبي عبدالله الأشعري ، رفعه عن هشام بن الحكم ، عن أبي الحسن موسى بن جعفر (عليه السلام) - في حديث طويل - قال : لا نجا إلا بالطاعة ، والطاعة بالعلم ، والعلم بالتعلم ، والتعلم بالعقل يعتد ، ولا علم إلا من عالم رباني .

And from Abu Abd Allah Al Ashary, from Hisham Bin Al Hakam who has narrated the following from Abu Al-Hassan Musa Bin Ja'far^{asws} in a lengthy Hadeeth:

'There is no salvation except with obedience, and the obedience with knowledge, and the knowledge by studying it, and studying it by intellect accompanied by the belief, and there is no knowledge except from the knowledgeable one^{asws} (sent down) from Allah^{azwj}'.²²⁰

²¹⁸ Wasail ul Shia, H. 33127

²¹⁹ Wasail ul Shia, H. 33403

²²⁰ Ibid, H. 33096

(5) *The specialist phobia:*

It is often said, there are sometime contradictions in Ahadith, there are fabricated Ahadith, so it's best to go to an expert, the Mujtahid. The experts of religion are the Masomeen^{asws} and their Shias are just students (so no one has the perfect knowledge) so each student will be judged in the Hereafter as per his ability and knowledge. So we, the students of Ahl al-Bayt^{asws} can share and learn the knowledge of Ahadith (i.e., which are the fabricated Ahadith to be left aside and which are the just ones on which one has to act).

وعن علي بن إبراهيم ، عن محمد بن عيسى ، عن يونس ، عن جميل ، عن أبي عبد الله (عليه السلام) ، قال : سمعته يقول : يغدو الناس على ثلاثة أصناف : عالم ، ومتعلم ، وغثاء ، فنحن العلماء ، وشيعتنا المتعلمون ، وسائر الناس غثاء .

And from Ali Bin Ibrahim from Muhammad Bin Isa from Yunus from Jameel who has narrated the following from Abu Abd Allah^{asws}:

'People are of three types – scholar, student, and rubbish. We^{asws} are the scholars, and our^{asws} Shiites are the students, and the rest of the people are worthless'.²²¹

(6) *One's should Strive Hard to Act on the Divine Commands:*

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ الْخَشَّابِ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنْ رَبِيعِ الْمُسْلِيِّ عَنْ يَحْيَى بْنِ زَكَرِيَّا الْأَنْصَارِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ مَنْ سَرَّهُ أَنْ يَسْتَكْمَلَ الْإِيمَانَ كُلَّهُ فَلْيَقُلْ الْقَوْلَ مَنِّي فِي جَمِيعِ الْأَشْيَاءِ قَوْلَ آلِ مُحَمَّدٍ فِيمَا أَسْرَوْا وَمَا أَغْلَثُوا وَفِيمَا بَلَغَنِي عَنْهُمْ وَفِيمَا لَمْ يَبْلُغَنِي

Ali ibn Mohammed has narrated from certain person of our people from al-Khashshab, who from al-Abbas ibn Amir from Rabi al-Musalli, who from Yahya ibn Zakariaya al-Ansari who has said the following:

I heard Abu Abd Allah^{asws} say: Whoever loves to have a complete Eman²²² must say: **'Everything that I say is from the family of Mohammed^{asws}, whatever they kept secret or made public, whatever has reached me from them^{asws} and that it has not reached me.'**²²³

²²¹ Ibid, H. 33094

²²² Faith, belief

²²³ Al-Kafi, Vol. 1, H. 1013, Ch. 95, h, 6